ISRAEL

Our Duty...

Our Dilemma

Theodore Winston Pike

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To my father, Rev. Claude G. Pike,
who taught me to love truth for its own sake.

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PART ONE:
THE HISTORICAL ROOTS OF MODERN JUDAISM

Introduction:

The Unknown Religion

In contrast to the Judaism of the Bible, modern, or Rabbinic Judaism is the least understood of the great world religions. At the same time, there is no culture or religion which is in greater need of being understood, especially in light of events in the troubled Middle East. This is a book which attempts to identify, from the Scriptural viewpoint, what role modern Israel plays in God's plan for the ages and our duty to her as Christians and as Americans.

However, it is extremely difficult to arrive at such a definition simply because we know astonishingly little about Rabbinic Judaism. In contrast to our ample knowledge of the Hebrew religion, as recorded in the Old Testament, Christians today are unbelievably ignorant of the history, beliefs and literature of the Jews after the Biblical account comes to an end in the book of Acts.

In fact, most Christians know next to nothing concerning Jewish history during the 1,800 years following the destruction of Jerusalem in 70 A.D. Yet that period is of equal significance with the Old Testament toward an understanding of what Rabbinic Judaism is all about. It was during that period, when the Jewish people returned again en masse to Babylon, that the bulk of modern Jewish attitudes and literature emerged.

A Misunderstood Tradition

Let me ask: Are you aware that Orthodox Jews revere the opinions of the Pharisees, as contained in the Talmud, much more than the law of Moses? How many of us realize that, far from being ashamed of the Scribes and Pharisees, modern Jews

look to the Pharisees as the greatest religious authorities for all time? I will not ask you if you have read the Talmud — or even seen one, as it is almost certain you have not. But don't feel badly. Neither have most evangelical scholars.

So deep is our ignorance of the history of Judaism from the Biblical period to the present that it is ridiculous to attempt to define modern Judaism and our duty toward it until we have done a little basic homework. Since Rabbinic Judaism is, of all religions, the most desirous of our respect and yet the most sensitive to criticism, it will be necessary during the two main parts of this book to reconsider, in the light of history, Scripture, and rabbinic literature, the aspirations and attitudes of Israel. Only then can we define the part Israel plays in God's plan of the ages and our duty to her.

The first part of this book will consist of an attempt to clarify our understanding of Judaism, looking not necessarily on the roseate side of Jewish history and ethics, which is well represented by Jewish apologists, but on some of the darker aspects of it which have been neglected and even suppressed.

In order to do that we will have to delve deeply into the Talmud itself, and its mystical companion, the Zohar or Kabbalah. The editions we will be using are the rabbinically approved Soncino translations, which despite paraphrasing and even ommission of embarrassing passages, include most of the original Talmud and Zohar. Since many rabbinical treatises which have historically been given great authority by the Jews have not been translated into English, I will also be quoting from translations by I. B. Pranaitis, Professor of Hebrew at the Imperial Ecclesiastical Academy of the Roman Catholic Church in old St. Petersburg.[1] Passages of the Zohar which are either omitted or poorly paraphrased by Soncino will be supplied by the dePauly translation of the Zohar, translated from French into English by Nesta A. Webster.[2]

We will also be studying in depth from the three most authori-

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[1] I have submitted original texts of the Zohar to professors of the Hebrew and Aramaic languages who confirm that the Pranaitis translations are impeccably accurate. *The Talmud Unmasked* is available from *Liberty Bell*, P.O. Box 21, Reedy, West Virginia 25270.

[2] Nesta A. Webster was a foremost British historian during the first part of this century, possessing an unequalled grasp of the personalities and events contributing to the world revolutionary movement. A fuller footnote on both Webster and the dePaully translation of the Zohar is provided in Ch. 12, p. 117

tative encyclopedias of modern Judaism, the *Jewish Encyclopedia* (1901-6), the *Universal Jewish Encyclopedia* (1939-43) and the *Encyclopedia Judaica* (1971)[3]. Because of the necessity of complete authority and accuracy when presenting information about the Jews, I have omitted innumerable statements on the subject from sources of lesser authority, choosing to quote mainly from those Jewish Encyclopedias written for and trusted by Jews throughout this century (see bibliography).

Deciphering the Talmud

I should also mention something concerning the structure of the Talmud and my quotations from it. The Talmud is a vast and rambling accumulation of Jewish laws, customs and opinions which constitutes in its ancient form sixty-three books in 524 chapters. Although its teachings have been the main ethical guide of Jews for almost two millennia, it has only been translated into English in near entirety in very recent times.

Furthermore, Jews do not encourage Gentiles to read the Talmud, much preferring that they read books written *about* the Talmud. For this reason, although the Soncino edition of the Talmud is ostensibly available to Gentiles, in reality it is very poorly distributed, even in the larger libraries.

To further complicate matters, if one is fortunate enough to locate a Talmud in its entirety he may be completely baffled by its evident formlessness and vast, dry complexity. In such a case, the best approach is to go directly to Treatise Sanhedrin, which is vol. 3 of the general division Nezikin. In treatise Sanhedrin (one of several most influential tractates of the Talmud, being the chief repository of the Talmud's criminal law) one will quickly perceive why Jews would rather it be left unread by Gentiles.[3]

Treatise Sanhedrin will be but one of the many treatises of the Talmud and Kabbalah we will be considering. To avoid confusion, let me illustrate the mechanics of quotations from the Talmud and Zohar. If I am quoting from Sanhedrin section 57a, the abbreviation would be Sanh. 57a. If from treatise Baba Kama, 32b, it would be B.K. 32b., etc. In each instance, the first use of a quote from any treatise will usually be spelled out in its entirety and abbreviated only after that.

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[3] On the back cover of every volume of the Soncino edition of the Talmud is given the six main divisions of the Talmud and the treatises they contain.

A "Crash Course" on Jewish History

Throughout Part One we will conduct a broad overview of the origins and history of present Jewish beliefs, especially as they originated in Palestine and Babylonia among the Pharisees.

Part Two presents a revolutionary approach to Biblical prophecy. It explains the central role which Israel is to play in such events as the revealing of Antichrist, the Abomination of Desolation, and the Great Tribulation, a role which has been greatly underestimated by traditional prophetic systems.

In Part Three we will summarize the new perspectives we have gained throughout this overview by wrestling with the ultimate question: "What is our duty to Israel today?"

Israel: Our Duty — Our Dilemma thus constitutes a "crash course" on Jewish history which I hope will better equip you to handle the question of our duty to Israel.

As I mentioned earlier, Rabbinic Judaism is, in my opinion, the least understood of all major world religions. For this reason I urge you to set aside preconceptions and with an open mind . . . expect the unexpected.

1

Who Is The Seed of Abraham?

As Christians, what is our duty to Israel? Is it prayer and evangelism? Or does it go beyond that to unconditional moral and military support, right or wrong? Does the ancient promise given by God through Balaam, "Blessed is he that blesseth thee, and cursed is he that curseth thee," (Numbers 24:9), obligate the Christian today to provide the nation of Israel with the horrific and maiming weapons of war? Or is it limited to a gentler, more spiritual meaning?

These are questions which now more than ever must be faced by all Christians. For on one hand all Christians will agree that God has a wonderful destiny in store for the Jews. Yet on the other no real Christian can help but be troubled by the increasingly belligerent attitude of Israel in the Middle East.

In order to clarify our duty to Israel, we must first define exactly who is the true Israel, or "seed of Abraham" whom all Christians are to bless. The Scriptures are very specific as to just who a Jew really is and who is not. If we are to bless the Jew as we should, then we must first settle this crucial question of identity.

A Unique Race

Throughout the evangelical church today it is an unquestioned assumption that modern Israel constitutes the "seed of Abraham," "God's chosen people," and that they are the inheritors of both the spiritual and territorial promises given to Abraham and to his seed forever. Christians view the modern Jew as uniquely dwelling under the blessing and guidance of God — as a prodigal, to be sure, but a prodigal whom the

Father continues to support and smile upon.

The events surrounding Jewish restoration to Palestine and its subsequent occupation are seen as presenting graphic illustration of God's immediate blessing and guidance upon His people: leading them again, as in the days of Cyrus to the land of their fathers; assisting them with military victories because of their obedience (as in their entry into Canaan), and punishing those nations which resist and persecute them.

Because we view the nation of Israel as still abiding under the shekina of God, Christians regard Jews as a select and unique race. Like the Ark of the Covenant of old, many believe they exist among us as special sources of God's protection and blessing. Some even view the Jew as embodying the very touchstone of our allegiance to God and His plan: if we are faithful to God, we will bless and encourage the nation of Israel in every way we can. If we scorn God's commandments, such failing will become manifest in our apathy or reluctance to bless all Jews and the nation of Israel.

Thus, in the most literal way, Christians are exhorted that to bless and support Israel is also to bless and support God. Conversely, to refuse or to neglect to support and bless the Jews as a nation is to do the same to God. Such actions will incur the curse which God promised on those who "curse" His people Israel.

This is the theoretical state of affairs as regards the relations of Christians to Israel. Now let us see what the Bible says.

Israel Was Meant for Jesus

In order to understand what it means to either bless or persecute Israel we must first ask a very elementary question: what in its simplest terms *is* this institution called Israel?

Is it a race determined by chromosomes? Is it a nation defined by boundaries? Is it a culture, reinforced by tradition? Or is it a spiritual legacy, defined by faith?

To begin to answer this, let us turn to Romans, Chapter 11, and Galatians, Chapter 3. In these definitive Scriptures, St. Paul echoes what the Bible maintains from its beginning: that Jesus Christ is the root, the primary source of inspiration and definition of all that the proverbial "fig tree" Israel was meant to embody.

For example, the Old Testament signifies in Ezekiel 16 that it

was Jesus Christ, Israel's husband, who first took her out of the garbage heap of antiquity, cleansed, clothed and nourished her and dignified her as His spiritual wife. The purpose of this unmerited favor was that Israel, like the Virgin Mary, might become a vehicle to deliver Jesus to the world, that through Abraham and his seed "all the families of the earth be blessed." (Genesis 12:3)

This is why the entire Old Testament from Genesis to Malachi is charged with tantalizing glimpses of Jesus Christ. From the Garden of Eden, when Christ was promised to bruise the serpent's head and the medium of blood was demanded through Abel's sacrifice, on through the Mosaic law with its Messianic symbols, and throughout the transcendent visions of every kind of prophet, from a bumbling Balaam to the seraphic Isaiah, the sinews of Christ weave and twine and give power, direction, and cohesion to Israel. It was His experiment. Israel existed for one reason: to facilitate and give glory to Jesus Christ.

Abraham, the Christian

So deep within the core of all that Israel represented through faith was Jesus Christ. Nowhere was it more graphically evident than in the life and wanderings of the founder of the Hebrew nation, Abraham: Jesus Christ directing Abraham to settle in the promised land, so that there Christ might be born where He would some day reign; Jesus Christ enabling Abraham and Sarah to conceive a son by faith alone, without provision for the flesh; Jesus Christ commanding Abraham to offer his only begotten son as a sacrifice on the mount where God's only begotten would one day be crucified, and Jesus in turn providing Abraham with a symbol of His own substitution in the ram caught in the thicket.

Everywhere in the saga of Abraham, we see Jesus Christ as the reason for Abraham's mission. Abraham was not the real genius behind Israel, nor were the patriarchs, nor Moses. They were but branches whose existence and fruitfulness depended upon their adherence to Christ the root who gave them meaning. Israel, then, owes little to its own genius. Israel owes everything to Jesus Christ.

Now throughout the story of God's relationship with Abraham, as contained in Genesis, we are confronted with the

fact that although there is no doubt that God is the source of Israel's blessing, as Abraham was its first recipient, yet the identity of those who constitute the "seed" of Abraham has throughout the centuries been hotly disputed. Like the inheritors of a vast estate, Israel and the sons of Ishmael, the Arabs, have always contended, often to the point of blood, that each was the "true seed" of Abraham. And while God's clear statement, "In Isaac shall thy seed by called" settles the question in favor of the Jews, yet the Arabs have a point.

Both Isaac and Ishmael did proceed from the loins of Abraham, although from different mothers. Yet Ishmael, being the first born, had legal right according to ancient custom over Isaac. The descendants of Isaac, the Jews, however hotly maintain that the spiritual legacy which Isaac embodied transcends ancient custom, giving him the birthright.

Since history has made it abundantly clear that neither are willing to share the inheritance that comes from the paternity of Abraham, then who gets the spoils? Who can claim all the real estate which God promised the patriarch as he visually "possessed" Canaan upon his arrival from Ur of the Chaldees? Who can claim the protected position among the nations which God promised to Abraham, saying: "I will bless them that bless thee and curse them that curseth thee?" (Genesis 12:3)

St. Paul Defines a Jew

During the next few pages we will be taking a hard look at St. Paul's definition of who is an heir of Abraham and who is not, as is revealed primarily in the third and fourth chapters of Galatians and the ninth through eleventh chapters of Romans. In these very perceptive Scriptures, whose meaning is so at loggerheads with what we *want* to believe and what we have been taught, St. Paul vastly expands the concept of the Israel of God. Can we tradition-fettered mortals temporarily forget what Jewish leaders have been shouting at us and what we have heard preached all our lives and listen very intently *only* to what St. Paul has to say on the subject? Let us give it a try and turn to the ninth chapter of Romans.

As Chapter 9 begins we find Paul continuing his discussion of the concept of predestination or election: the principle which states that God ultimately has foreknowledge of who will be saved or lost. Paul is affirming that the principal of election is crucial to

an understanding of the purpose of Israel in God's plan.

After stating his great burden for the salvation of Israel and reaffirming the fact of a weighty tradition which even unbelieving Jews are heir to, St. Paul then drops a theological bombshell. He states that not everyone who is born of Jewish parents and educated in the synagogue is a Jew. "For they are not all Israel which are Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed by called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:6-8)

Good orthodox Jews of pure descent are "not the seed of Abraham"? Can the earth bear such words? Did not Paul realize that the Christian church today stands trembling before the Jew because it believes him to be the "seed of Abraham," inheritor of his ancient patriarchal privileges, and that the nation of Israel lays claim to Palestine because such was promised to the "seed of Abraham"?

The Remnant

Who then are these "children of the promise" which are "counted for his seed?" Throughout the remainder of Romans Chapter 9, as in the previously mentioned chapters in Galatians, Paul tells us the true "seed" of Abraham constitute a pure remnant in every age which has been chosen by God for salvation. The difference between the inheritance due to an Isaac versus an Ishmael or to a Jacob versus an Esau consists not in the fact of physical blood inheritance or who was first born, but who had been spiritually approved by God to become His saints and heirs.

So it has been throughout history. God has always had His pure "remnant" (verse 27) or "seed" (verse 29) in spite of the grossest apostasy of those who were blood descendants of Abraham, yet had nothing to do with His spiritual patronage.

This is what Christ meant when He replied to the pious defenses of the Pharisees, who claimed blood descent from Abraham guaranteed their Jewishness, saying, "If ye were Abraham's children, ye would do the works of Abraham," (John 8:39).

And this is what St. Paul confirms as he begins Chapter 11 of Romans: "I say, then, hath God cast away his people? God

forbid. For I also am an Israelite of the seed of Abraham of the tribe of Benjamin. God hath not cast away his people which he foreknew." Catch the last sentence very carefully. It defines "his people," those whom He has not "cast away," as those, like St. Paul, whom He foreknew and did predestinate to be conformed to the image of His Son. The remainder He *has* cast away. "His people" in Paul's time, described as New Testament Hebrew Christians, constituted the descendants of a "remnant" within Israel which had always existed in its center, despite the apostasy surrounding it.

Paul continues to equate the New Testament church with this remnant, repeating God's answer to Elijah after his victory over the prophets of Baal on Mt. Carmel, saying: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:4, 5)

In Romans 11:7, St. Paul describes this Christian remnant as those who had really grasped the meaning of Israel. Israel of the flesh did not comprehend their Messiah — only Israel of the spirit, for the rest were blinded.

The Rejected

It is significant at this point in Romans 11:9, 10 that Paul begins to quote the grievous curses against false Jews with which David cursed them. For it illustrates that there always existed around the living root and tree of Jesus and true Israel many false branches which encumbered the tree, sometimes even threatening to obscure all light from the growing fruitful branches. Concerning these men who were all pedigree descendants of Abraham, David says without fear of cursing God's "chosen people": "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see and bow down their back alway." (Romans 11:10)

These were men like Cain, the spiritual forefather of the Pharisees, who resisted Christ in His demand that blood must atone for sin. These included the rebels of Korah, who defied the authority of Moses as a type of Christ, and insisted as did their rabbinic descendants that "all of the congregation are holy, every one of them." (Numbers 16:3) Kings like Saul, a fleshly

monarch who persecuted God's elect, the spiritual king David; and Jereboam who blasphemed Christ's choice of Jerusalem as His center of worship and instead set up an image of a beast at Bethel for Israel to worship, were among them. Such are examples of Jews who constituted those dry branches which encumbered Israel. So were the many Jews who became false prophets of Baal and Ashteroth and Dagon during the various periods of servitude which Israel underwent for her sins. The men of Anathoth who persecuted Jeremiah, and the princes of Israel who imprisoned him up to his armpits in a mire-filled dungeon, were on that roster.

Finally, there were the Pharisees and those of Israel who rejected Jesus with them, and continued persecuting His disciples. It is these dry branches whom Jesus calls in Revelation the "synagogue of Satan which say they are Jews and are not but do lie." (Revelation 3:9) These are they which filled up the cup of unbelief for false Jews from the beginning. During Jesus' life on earth, the Pharisees, like their forebears back to the time of Cain, did everything they could to frustrate Christ in His mission to man. The culmination of their unbelief consequently entitled the Pharisees to be guilty of all the righteous blood shed from the foundation of the world.

Desolate Israel

So when the Pharisees at last crucified Christ and the veil of the Temple was rent, those dry Jewish branches which had so long been tolerated on the green fig tree of Christ and Israel were at last broken off. They had become so matted and dense that in addition to nearly choking out all light to the healthy tree they had made it nearly impossible by their intense racism and legalistic restrictions for any Gentile branches to be gratted on.

The "Holy City" Jerusalem now became "Sodom and Egypt," the personification of those ancient systems of spiritual darkness, a title which continues from Heaven's point of view unto this hour. Unto those people which cried, "His blood be upon us and upon our children," "which say they are Jews but do lie," Christ's parting words to Jerusalem now came into awful effect: "Your house is left unto you desolate. Henceforth ye shall see me no more until ye shall say "Blessed is he that cometh in the name of the Lord." A miasma of spiritual slumber settled over false Israel, giving them "eyes that they should not

see, and ears that they should not hear" which persists, as St. Paul says, "unto this day." (Romans 11:8)

In retrospect we must agree with Paul that those barren limbs *did* partake of that olive tree which was figurative of Israel, although they were now dry and brittle. The wood was olive wood, the same stock as the root; the leaves and remnants of fruit, though dry, once partook of the fatness of the olive tree. Truly, even in its withered broken condition the dry branches of Israel in the flesh still pertained to the "adoption and the glory and the covenants and the giving of the law and the service of God and the promises." (Romans 9:4) All this except for one thing — the branches were now desolate, temporarily deserted by God.

Israel had once been like a mighty river, flowing with a righteousness that proceeded from the Water of Life Himself. But that righteous stream had changed channels and flowed elsewhere, so that what had once been full of life was now a dry ravine with only the fouled waters of rabbinic disputation stagnantly meandering down its gully. To be sure, the familiar cliffs and bends and gravel bars were still discernible, but the action had moved elsewhere.

Israel Fulfilled

Fleshly Israel after her crucifixion of Christ became shunted away from the momentum and direction of the true Israel of God — which was now in even greater flower than it had ever been. Christ, who had been the center of the Jewish Israel, was now "the God of the whole earth," the center of an Israel which embraced the elect of both Jew and Gentile. This is what St. Paul describes when he boldly proclaims: "peace be on them, and mercy, and upon the Israel of God." (Galatians 6:16) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) Israel never ended with the termination of God's covenant with Judah, but, with the grafting on of the Gentile branches, waxed and flourished as never before.

St. Paul concludes on a theme which ushers him out of Romans Chapter 11 exclaiming: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (verse 33) Having given us bad news concerning fleshly Israel throughout the first half of the eleventh chapter, he informs us, as all the prophets

did, that some day those withered branches which have lain spiritually desolate so long will bud and blossom and be grafted back into their natural tree. When God has at last taken full advantage of their absence to graft in the Gentile branches, then a remnant shall believe at Christ's Second Coming and "all Israel shall be saved: as it is written "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:" (Romans 11:26)

With the balance so characteristic of Scripture, Paul reminds the Church that although "concerning the gospel, they are enemies for your sakes," yet they are enemies out of whom God will yet choose a remnant in the last days. Like the Apostle Paul himself, who was beloved of God even while he made havoc of the church, and like his Jewish brethren was "exceeding mad against them," so God in that love which telescopes across the centuries has chosen a beloved remnant. These will emerge from the dry branch of Jewish unbelief and help Him establish His millennial kingdom."

"Boast Not Against the Branches"

Because God loves this remnant whom He foreknew, Paul sternly cautions both Jewish and Gentile Christians from boasting themself against the branches. This does not mean that the Christian does not have the right to consider himself part of the real Israel of God, while unbelieving Jews as a whole are not. As I have pointed out, Paul gives us every encouragement to believe that. He only means that Christians should not boast that God loves only them, and is utterly finished with Israel of the flesh. Paul makes it perfectly clear that although the Jews fell from grace, such a fall was necessary for the inclusion of the Gentiles into the spiritual fig tree. In fact, as Romans 9 and 10 emphasize, the very magnitude and duration of this fall will only serve to heighten the fullness and passion of the Remnant's love for Christ when they are at last converted.

To sum up, we may confidently assert that while unbelieving Jews today do not constitute the "seed of Abraham" as do Jewish and Gentile Christians, nevertheless God has a very specific and wonderful destiny for a Jewish remnant which will one day be revealed. Although nearly two millennia of Rabbinic Jewry have died without indication that a remnant exists in Israel, still the Scriptures everywhere assure us that this remnant

will someday appear.

Perhaps those Jews who have been chosen to believe on Him are even now existing, reserved until the Second Coming of Christ, when out of the Great Tribulation they will at last look on Him whom their forebears pierced, and realize their true Messiah. If this were so, it only serves to emphasize not only the importance of a fervent and balanced witness to the Jews, but also the necessity of kindness toward those who might well become our fellow-heirs of salvation.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28,29)

2

Where Did The Pharisees Come From?

Have you ever wondered where the Pharisees came from? They are unknown to the Old Testament, but are everywhere in the New. The history of the Pharisees begins like this:

When King Nebuchadnezzar conquered Jerusalem in 597 B.C. and led the Jews across the desert to Babylon, the Jews suddenly found themselves without their cherished temple and all the rituals that went with it. In order to help the Jews adjust to life in a foreign environment, a class of teachers arose called the scribes or "sopherim." The scribes created new laws and regulations which "built a fence around Judaism," making possible the continuance of the Jewish religion.

In the beginning this system may have been harmless enough, but it was soon abused, especially in Palestine during the several centuries before Christ. The interpretations of the scribes began to possess a unique legal authority in themselves—even above the Old Testament—which meant in contradiction to it. Thus (as *The Universal Jewish Encyclopedia* frankly admits), "A method of exegesis (Midrash) had to be evolved that would permit the interpretation of the Torah beyond its literal meaning." When the law of the Torah was unavoidably opposed to rabbinic interpretation, they "attempted whenever possible not to abolish it, but to introduce some legal fiction whereby the authority of the law was upheld and yet at the same time rendered null and void for all practical purposes."[1]

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[1] "Authority," *Univ. Jew. Encyc.*, p.634.

Perverting God's Law

Now the manner whereby the scribes were able to "interpret" Scripture in contradiction to it and yet boldly profess their allegiance to every jot and tittle of it is very significant. It is unique to rabbinic hypocrisy.

The problem of the Pharisees was this: How could the Pharisees uphold the letter of the Mosaic law which they cherished and yet do exactly what they wanted? Their solution is one of the most amazing feats of evasion that could be imagined.

First, the Pharisees said that as an architect uses blueprints to construct a building, so God used the letters of the Hebrew alphabet to create the universe, including the "Torah" or first five books of the Old Testament. The Torah, the Pharisees believed, contained two distinct layers of interpretation: a literal surface interpretation, and a much more profound mystical interpretation hidden in the letters of the Hebrew alphabet.

To the Pharisees, the letters of the Hebrew alphabet were not simply symbols which stood for the sounds which make up words and communication. Quite the contrary, they were least important as that. Instead, the letters of the Hebrew alphabet were tiny units, something like "micro-chips" in computer technology, which contained all the information about the history of the universe and God's will for man. Thus a Hebrew letter not only held great significance in itself, but if it were combined with other letters, and those words with other words, as in the Scriptures, a tremendous source of mysterious knowledge became available.[2]

The Pharisees believed that only they had the key to understanding all the information hidden in the Hebrew alphabet and the Scriptures. They believed that their most eminent rabbis knew how to decipher the "true" meanings of Scripture because they had previously lived in Heaven and were only now recalling what God had told them. The Talmud relates how

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[2] "Cabala,"*Jew. Encycl*, p. 620; "Gnosticism," *Jew. Encyc.* p. 635.
The footnote to Sanh. 65b, citing the great talmudist Raashi, says: ". . .the creation was performed by means of mystic combinations of the Divine Name, which does not come under the ban of witchcraft. Its basic idea is that the Creation was accomplished by means of the power inherent in these letters." Similarly, ". . .this same power could be utilized in further creation."

2. Where Did the Pharisees Come From?

Moses ascended to Heaven and there beheld Rabbi Akiba (still unborn) expounding the Torah in a wondrous manner. (Menachoth 29b.)

Thus when the Pharisee read a verse from Scripture which was contrary to his desires he had contempt for its obvious meaning. That meaning was for the simple-minded and unlearned. Instead he would ponder the shapes of the letters, notice which letters were next to each other, count up the number of times a letter was repeated, tally the numerical equivalent of letters and words, and so on.

After consulting with his fellow rabbis, the Pharisee would then come up with an interpretation which no one would have dreamed existed, but which now squared exactly with what *he wanted* to believe.

A Secret Tradition

By such occult methods and a good measure of sheer imagination, the rabbis claimed to be the possessors of a secret "oral" law which "Moses handed down to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to the Men of the Great Synod and the Men of the Great Synod to the Rabbis. . . ." (Aboth 1:1). Despite God's testimony that He had made a covenant with Israel because of the *written* law, the scribes claimed that "The Holy One, blessed be He, only made a covenant with Israel on account of the Oral Torah; as it is said, 'For after the tenor of these words I have made a covenant with thee and with Israel." (Gittin 60b.)

As custodians and interpreters of this secret tradition, the Pharisees invested themselves with tremendous authority. By majority decision, their most eminent rabbis could overturn anything Moses had said. If a particular rabbi was acclaimed by his fellow Pharisees as the greatest of that generation, then "he is, by virtue of his position as chief of the courts of justice, invested with the same authority as Moses (Sifre, Deut. 153; R.H. 25ab). Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgement, they must be obeyed (R.H. 25a). Heaven itself yields to the authority of the earthly court of justice. . ."[3]

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[3] "Authority," *Jew. Encyc.*, p. 337.

God's Opinion of Majority Rule

How God *really* felt about the will of the majority had been revealed a thousand years earlier, not long after Moses' descent from Mt. Sinai. In Numbers 16:3 we read that a Levite priest named Korah and certain others organized 250 eminent princes of Israel in a rebellion against the divinely sanctioned authority of Moses and Aaron. "Ye take too much upon you," they said, "seeing *all* the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" God's answer to that impudence was to split the earth in half beneath Korah and his clique. "And the earth opened her mouth, and swallowed them up, and their houses. . .and all their goods. They . . .went down alive into the pit, and the earth closed upon them:. . . ." (Numbers 16:32,33). Then, upon the 250 princely followers of Korah "there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense," (Numbers 16:35).

But the "holy congregation" was unimpressed by God's damnation of majority rule. "Ye have killed the people of the Lord," they berated Moses. (Numbers 16:41.) They had never been so ennobled as by those who proclaimed them corporately holy but who were now buried within the earth or ashes upon it. So God gave it to them also. A plague descended upon the congregation, killing 14,700 of them. It would have consumed them entirely, had not Aaron rushed into their midst with censor and incense in hand to appease God's fury. (Numbers 16:45-50.)

The rebellion of Korah and the entire congregation of Israel against the unique authority of Moses and Aaron thus anticipated the revolt of the rabbinic sect of the Pharisees before the time of Christ. *The Jewish Encyclopedia* informs us that ". . .the Pharisees. . .challenged the Zadokite priesthood by insisting that all Jews had to be regarded as a kingdom of priests and as a holy people and that the Torah was the common inheritance of the entire congregation of Jacob."[4]

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[4] "Judaism," *Univ. Jew. Encyc.*, pp. 233-234.

2. Where Did the Pharisees Come From?

A New Tradition

Like Korah, the Pharisees claimed that because "all the congregation are holy, every one of them, and the Lord is among them," those teachers chosen from among them innately possessed a divine unction. Thus the authority of the Pharisaic creed no longer resided in God or special prophets or even in the written Torah, but in those bearers of the "oral tradition" chosen from the "holy congregation." The ancient prophets, as well, inhibited the Pharisees and their followers no longer, for the Pharisaic Masters claimed direct succession to Moses and the same authority as Moses[5]. From the day the Temple was destroyed by Nebuchadnezzar, the Talmud says, the prophetic gift was taken from the prophets and given to the Sages. At that time, Rabbinic tradition relates, many prophets arose in Israel, double the number of those who left Egypt, which would be about 1,200,000!

It is to these, the Jews and their leaders, "to the genius of its own people," *The Jewish Encyclopedia* tells us, "that we must turn for the secret of its (Judaism's) power. It has grown out of the soul of the Jewish people. . . .Whereas Buddhism centers in the Buddha and Christianity in the Christ, Judaism centers in no one personality."[6] "In Judaism the center of gravity is the Jewish people."[7]

From the onset of the domination of the religious life of Israel by the scribes and Pharisees, even unto the present, the religion of Israel no longer consisted of obedience to a revelation of the past. Judaism became the "progressive religious expression of the Jewish people." The rabbis, having acquired greater authority than the Bible, were persons of immeasurable power. One of the features of rabbinism, we are told, was "the development of new codes of laws based on and supplementary to the Torah." Let us turn then to a consideration of these new laws and the men who made them.

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[5] "Authority," *Jew. Encyc.*, p. 337.

[6] "Judaism," *Univ. Jew. Encyc.*, p. 235.

[7] *Ibid.*, p. 236.

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The Pharisees: Taproot of Judaism

. . .with the destruction of the Temple the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older priestly tradition (Abot. i:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all of the future." (The Jewish Encyclopedia, *Article on "Pharisees," p. 666.)*

The Jewish religion as it is today traces its descent without a break through all the centuries from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single piece of that literature. . .and the study of it is essential for any real understanding of Pharisaism." (The Universal Jewish Encyclopedia, *Article on "Pharisaism," p. 474.)*

Nowhere in the literature or history of man is there record of a more scathing denunciation of one class of people as the terrible invectives by Jesus against the Pharisees. Christ did not publicly declaim against thieves or harlots or politicians, but a good portion of His recorded ministry was devoted to fiery, public rebuke of the rabbinic authority of His day.

3. The Pharisees: Taproot of Judaism

Because no one has influenced modern Judaism more than the Pharisees, and because Israel cannot be understood without a complete understanding of Pharisaism, it will be necessary during this chapter to pursue a somewhat gruesome but always surprising study of Pharisaism. We will consider the teachings of that highly influential Jewish sect which Jesus described as the "synagogue of Satan" directly from the primary record of their teachings, the Babylonian Talmud.

Why So Bad?

Considering the special condemnation of the Pharisees by Christ, we must ask: What had they done? What were they capable of doing to deserve such wrath? Jesus indicated that beneath all other sins, their most heinous offense was that they had sabotaged God's revelation to man; they had "made the commandment of God of none effect" by their tradition. This "tradition" was the "oral tradition" we have been discussing. At that time it consisted of a great body of rabbinic interpretation of the law of Moses (Midrashim) and the new laws (Halaka) which had been accumulating since the Babylonian exile. In reference to the oral tradition of Jesus' time, Rodkinson, in the preface to his translation of the Babylonian Talmud, queries:

> *Is the literature that Jesus was familiar with in his early years yet in existence in the world? Is it possible for us to get at it?. . .To such inquiries the learned class of Jewish rabbis answer by holding up the Talmud. . . .The Talmud then, is the written form of that which in the time of Jesus was called the Traditions of the Elders, and to which he makes frequent allusions.*[1]

While the Talmud was not actually completed until about five centuries later in Babylon, the oral tradition of Jesus' day was the foundation of the written Talmud to come. Most Jews, in fact,

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[1] Michael L. Rodkinson, *What is the Talmud?* , New Amsterdam Book Co., Chicago, 1894, p. 70. Michael L. Rodkinson (Levi Frumkin) was a Jewish hebraist who attempted the first translation of the Talmud into English around the turn of this century. His translation, in two volumes, of negligible value compared to the later Soncino translation, is now forgotten and largely unobtainable.

had already begun to consider the "tradition of the elders" and the law of Moses as of near equal authority — often deferring to opinions and rituals of the Pharisees, even when such had no precedent in the Law.

Sabotaging God's Law

What are some practical ways in which the Pharisees nullified God's law? Listen to Jesus:

> *Ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.* (Mark 7:9-13.)

By "corban," Jesus was referring to the subterfuge whereby a Pharisee could legally invest his money in the treasury of the temple for his own benefit, rather than in assistance to his aged parents.

Turning to the Talmud, we see Christ's description of the Pharisees' contempt for their parents confirmed:

> *Mishnah. One who curses his father or his mother is not punished unless he curses them by the divine name. If he cursed them by an attribute, Rabbi Meir held him liable, but the sages ruled that he is exempt.* (Sanh. 66a)

By the "divine" name," the Talmud is referring to the ineffable four-letter name of Jehovah ("YHWH") which according to Pharisaic custom could not be pronounced without guilt. Thus in the opinion of the sages (Pharisees), anyone who curses his father or mother without employing the divine name in it is

exempt from punishment. But he may do more than that.

> *He who strikes his father or his mother is liable only if he wounds them. In this respect, cursing is more stringent than smiting, for, he who curses (his parents) after death is liable, whilst he who smites them after death is not.* (Sanh. 85b.)

Permission to Blaspheme

When the Pharisees came to Jesus asking "What is the greatest commandment," He replied, "Thou shalt love the Lord thy God with all thy heart."

Having nullified God's laws concerning reverence to parents we would expect this greatest of commandments to fare no better. In Sanh. 65a it is said "Blasphemy against God is permitted." Blasphemy "is different (from other sins) since the offense lies in the intention." The footnote clarifies this startling dictum: "For blasphemy is an indictable offense only if it is mentally directed against God. If, however, one reviles the Divine Name, whilst mentally employing it to denote some other object, he is not punished." Because the blasphemer is his own judge, being free to deny whether God was actually the object of his cursings, the Pharisees made it humanly impossible to sustain a charge of blasphemy.

Such rulings came into existence out of the need for self protection. Jesus called the Pharisees liars, children of the father of lies, so it was natural their traditions should contain ample provision for falsehood. The Talmud tells us in Nedarim 23b that the Pharisee had the right to nullify promises before they are made, even up to one year in advance. ". . .he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare 'every vow which I make in the future shall be null.' [his vows are then invalid]. . ."

Murderers From the Beginning

Murder was also on Christ's list of the sins of the Pharisees. He said they were "full of dead men's bones." (Matthew 23:27) Although they denied it, Christ said they were murderers, intent on bringing Him to a violent end at Calvary. (John 8:40, 44)

A lengthy passage beginning with Sanh. 76b gives a detailed resume of methods whereby one might kill his enemy without fear of execution. The logic is that if murder is committed *directly* the murderer is liable, but not if performed *indirectly*. How the most direct forms of murder could be construed as indirect is a feat which none but a Talmudic rabbi could carry off with finesse. A summary of some of the methods whereby one could "do in" his enemy will give us the picture.

According to the Pharisees, if you wanted to kill your enemy "indirectly," without fear of capital punishment, you could tie up your neighbor in front of a lion, who devours him, or among mosquitoes, who sting him to death. Turn a vat over on your enemy and let him die of suffocation. Keep him prisoner in a room, but open the ceiling so he dies of exposure. Tie up your neighbor until he starves to death. Deceive your neighbor into going into an alabaster chamber, then lock him in until he dies of heat and suffocation. Throw your neighbor into a pit in which is a ladder, but see to it that a friend quickly removes the ladder so that he perishes. While you are taking aim with a bow and arrow at your neighbor who is defending himself with a shield, have a friend quickly snatch his shield away. If you can kill him you are not liable. However, even if a friend is not available as an assistant, you may shoot your neighbor if the local market has a supply of balsam, which presumably could have healed your victim if he hadn't gone ahead and died! (For copies of these passages see pp. 313-315.)

How to Drown Your Enemy "Indirectly"

After a short digression on the nature of direct and indirect causes, Treatise Sanhedrin continues, as we quote directly:

> *R. Papa said: If one bound his neighbour and then caused a column of water to inundate him, it is as his arrows, and he is liable [for his death]. But that is only if [he was drowned] by his direct agency; but if through his indirect agency, he is merely regarded as a subsidiary cause.*

The footnote to the last point says:

> *If the victim was lying immediately in front of the*

> *burst, where the strength of the water's flow is still due to the man's action, the drowning is by his direct agency. But if he was lying at some distance, he is held to be an indirect or secondary cause. . . Not the actual murderer.*

After a short quibble over direct and indirect agency, the Talmud continues:

> *Our Rabbis taught: If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt. R. Judah b. Bathyra said: If successively, the last is liable, because he struck the actual death blow.*

Despite the infinite possibilities for avoiding "direct" responsibility for murder, Sanh. 78a says certain crimes cannot escape execution:

> *The following are decapitated: a murderer and the inhabitants of a seduced city. A murderer who slew his fellow with a stone or an iron, and kept him down under water or in fire, so that he could not ascend thence, is executed.*

Yet,

> *If he pushed him into the water or fire, but so that he could ascend, yet he died, he is free [from death]. If he set on a dog or a snake against him [and they killed him], he is free from death. But if he caused a snake to bite him [by putting his jaws against him] R. Judah ruled that he is executed; the sages, that he is not.*

The footnote to this passage says. . ."in the view of the sages the snake emits poison of its own accord; therefore the snake is stoned, whilst he who caused it to bite is exempt." (Sanh. 78a)

There is one case, however, in which it makes no difference whether the murder is committed directly or indirectly — a "terefah" or a person suffering from a fatal organic disease, recovery of which is impossible. Concerning the "mercy killing" of

such a person, the Talmud footnote says: "Hence his slayer is exempt."

We have considered at length only several pages from the Talmud — a vast accumulation of Pharisaic folly that totals more than 6,000 pages — in order to present as clear a picture as possible of the rabbinic position on murder.[2] However, these two sections are generally limited to murder of one's "neighbor," i.e., fellow Jews. Yet this barely introduces the subject. To complete the topic I will deal later with the more violent attitudes and pronouncements toward Christians and Gentiles.

If nothing else, the Talmud thus far vindicates the estimate of Jesus concerning the Pharisees. Jesus viewed the Scribes of His day as hopelessly depraved and guilty of the unpardonable sin. (Mark 3:29,30) Being both the offspring and synagogue of their father the Devil, they could not help but imitate him who was both a liar and murderer from the beginning.

The Pharisees Killed Christ "Indirectly"

It is significant that in keeping with their dictum that murder was punishable only if the victim was killed directly, the Pharisees killed Christ indirectly, claiming that it was not they who were guilty, but the Roman soldiers. In evident reaction to this subterfuge over liability, Christ went to the opposite extreme and accused the Pharisees not only of killing the prophets in their own time, but actually being directly responsible for the death of righteous men all the way to the beginning of the world.

> *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation.* (Matthew 23:35)

It is also of interest that because of the continuing Jewish denial

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[2] Although Jewish sources avoid mention of the pharisaic attitudes toward murder, the *Jewish Encyclopedia* manages this modest admission: "But in general the Pharisees surrounded the penal laws, especially the death penalty, with so many qualifications that they were rarely executed." "Pharisees," p. 662.

that they were directly responsible for the crucifixion of Christ, many modern theologians in deference to the Jews have accepted the Pharasaic rationale that since the Romans were the active, direct cause of Jesus' death, they must share, if not all the liability for the death of Christ, then certainly as much as the Jews. Thus we are "all" guilty for the death of Christ.

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An Adulterous Generation

Christ condemned the Pharisees in no uncertain terms as a wicked and adulterous generation. The Talmud reveals how the Pharisees employed legal quibbles even to the extent of permitting adultery and the grossest forms of sexual misbehavior. With the audacity to quote Moses, the Talmud reverses the commandment against adultery, saying:

> *GEMARA. Our Rabbis taught [And the man that committeth adultery with another man's wife, even he that committeth adultery. . .shall surely be put to death.] 'The man' excludes a minor; 'that committeth adultery with another man's wife' excludes the wife of a minor; 'even he that committeth adultery with his neighbor's wife' excludes the wife of a heathen;. . .* (Sanh. 52b) (For copies see pp. 310-312, 319-323.)

Because the Pharisees gave two meanings to the word "man," adultery is thus permitted between a Pharisee and a minor, with the wife of a minor, and with the wife of a heathen, who is not a "man," but a "barbarian." Between adult married Jews adultery is permitted if the male's sexual organ remains relaxed: ". . .connection with a married woman excludes intercourse with a relaxed membrum." (Yebamoth 55b) The Pharisaic rationale was that since such was not a "real" connection, as was forbidden by Moses, it did not constitute adultery, nor incest either. ". . .if one cohabited with forbidden relatives with relaxed membrum he is exonerated. . ." (Yeb. 55b)

The Pharisees also permitted adultery if penetration did not occur. Yebamoth 56b and 56a contains a spirited dispute between some of the Talmud's most respected sages on the structure of male genitalia and to what extent such might be

employed before actual adultery had taken place. The majority opinion seems to be that "The first stage is constituted by the insertion of the corona; and the final stage, by actual consummation. Beyond this, the act is no more than superficial contact and the one is exonerated in regard to it."

Seduction of Servant Girls

Special provision, however, is made by the Pharisees in Kerithoth 11a,b for adultery with slave girls[1] — an option which doubtless caused many a Pharisee to lift his eyes from study of the Torah. Although the Mishnah, or original oral law, flatly stated that any person who actively imposed a sexual connection upon another, outside of marriage, was liable to punishment, the Gemara, or later commentary on the Talmud, disagrees. The rationale is that the innocence of the passive party is shared with the active one as well, "because both partners depend upon one another." Thus, if the Pharisee were to find his handmaid sleeping and seduce her in her sleep, her innocence would be his as well, as the Talmud says: ". . .in our instance even the one awake is exempted, because they depend upon one another." If the handmaid is awake, and a Pharisee rapes her, he indeed is guilty under the law, but if he lies with her without penetration or consummation, the Talmud describes such as a "mere sexual contact" without moral consequence. On the other hand, if the handmaid is awake and the Pharisee rapes her in a perverted manner, the Pharisee is as "guiltless as if she had been sleeping. . .for with the designated bondmaid one is guilty only in the case of natural connection, but not in the case of perverse connection, because it is written 'carnally'."

"Perverted" Sex is Permissible

The conviction that Biblical prohibitions against adultery only referred to sexual acts engaged in a normal or "carnal" manner,

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[1] Kerithoth 11a specifies that certain types of immoral conduct are permitted toward a "designated handmaid," i.e. a slave-girl for whom the master had designated someone to eventually become her husband. Such immoral conduct, however, is *not* permitted if the girl has not been so betrothed. The motive for making such a distinction may lie in the powers of coercion which a pharisee held over his personal handmaid, who was indebted to her master for prospects of a husband and had little recourse to the law against him if he sexually abused her. The pharisee *would* have been in jeopardy had he abused a girl who was not obligated to him and might report his actions to others.

with perverted acts being exempt, is a subterfuge repeatedly employed by the Talmudic rabbis. In regard to intercourse with women, Rabbi Papa's dictum is typical of many: ". . .since sexual intercourse with a woman is a natural thing, guilt should be incurred only for a natural connection, but for nothing else. . ." (Sanh. 55a)

Moses commanded that anyone, Jew or Gentile, who had unnatural sexual relations with any man or beast should be put to death. But the Pharisees in Sahn. 58b decreed that only a Gentile who had had such relations with his own wife was guilty of such violation:

> *If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, and he shall cleave, which excludes unnatural intercourse.*

But this does not apply to the Jew:

> *Raba objected: Is there anything permitted to a Jew which is forbidden to a heathen? Unnatural connection is permitted to a Jew.*[2]

Footnote four, p. 398 tells us that

> *By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to his wife but not to his neighbor's wife' is incurred only for natural but not unnatural intercourse.*

This means that the Pharisee who violated his neighbor's wife in a perverted manner was free from punishment because "Scripture saith: to his wife, but not to his neighbor's. . ."

Allowing Perversion of Animals

In ancient times dogs were trained by the eunuchs in pagan

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[2] Footnote three, Sanh. 58b, p. 398.
The footnote to Sanh. 55a (p. 374 Soncino) makes a heroic effort to establish that nothing forbidden to a heathen is permitted to a Jew. Yet several pages later, in the above quote, the Talmud concedes that perverted sex is a unique passport to sexual relations forbidden to a Gentile. The Talmud is nothing if not contradictory.

temples for sexual purposes. The "wages of a dog" which Moses referred to in Deuteronomy 23:18 concerned the rental fees obtained through bestiality. At the time of the Pharisees such practices were still widespread throughout the pagan world, especially in Babylon, where most of the greatest Talmudic rabbis flourished, and was at least covertly approved of by them.

Although the Talmud condemns bestiality in general terms, as might be expected, there are exceptions. As we have seen, the Pharisees rationalized that when the Bible condemns those who lie "carnally" with a beast, it is referring to those who do so in a "normal" or "carnal" manner, not in a perverted manner, which is exempt. A woman's intercourse with a dog, the Pharisees held, was sufficiently normal to make it perverted, and thus subject to punishment, while the sex act of a man upon an animal was sufficiently perverted to make it free from punishment.

> *The reference to bestiality. If a* woman *allows herself to be made the subject thereof, whether naturally or not, she is guilty. But if a* man *commits bestiality, he is liable only for a connection in a natural manner, but not otherwise.* (Footnote to Sanh. 55a.)

Perverting the Priesthood

Although Moses commanded that the priests "shall not take a wife that is a whore, or profane;" (Leviticus 21:7) the rabbis agreed "a woman who had intercourse with a beast is eligible to marry a priest." (Yeb. 59b) The Talmud footnote for this passage says: "Even a high priest, the result of such intercourse being regarded as a mere wound. . ." The Talmud gives an example of this in the same passage:

> *It once happened at Haitalu that while a young woman was sweeping the floor a village dog covered her from the rear (a case of unnatural intercourse) and Rabbi [Judah Hanasi] permitted her to marry a priest.* (Yeb. 59b)

On the same subject, concerning a woman and her son:

> *Our rabbis taught: 'If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her, Beth Shammai says he therefore renders her unfit for the priesthood. Beth Hillel declares her fit.'* (Sanh. 69b) [3]

In Sota 26b, the question is asked:

> *What is the statement which the rabbis made that there is no adultery in connection with an animal — because it is written 'Thou shalt not bring the hire of a harlot or the wages of a dog, etc.,'* (Deuteronomy XXIII, 19) *and it has been taught the hire of a dog and the wages of a harlot are permissible. . . .*

Yeb. 59b confirms that

> *Harlotry is not applicable to bestial intercourse. . . . we learned that the hire of a dog and the price of a harlot are permitted. . .*

(The footnotes to this passage state that the payment a harlot receives for having intercourse with a dog, evidently an act which spectators paid to see, may legally be "consecrated to the altar.")

As long as fees from immorality kept clinking into the temple coffers, the Pharisees didn't mind how they were gotten. But to avoid possible quibbles, the Talmud clarifies one fact concerning receiving tithes from the proceeds of adultery: "If he gave her it and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted." (Abodah Zarah 62b)

Three-Year-Old Brides

The most horrifying example of Pharisaic moral perversion was the legalization of pederasty, or the sexual perversion of children. Although Christ accused the Pharisees of His day with

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[3] Shammai and Hillel were leaders of rivalling schools of pharisaic opinion in Palestine in the late pre-Christian era. *The Jewish Encyclopedia* says the school of Hillel usually had the upper hand. The modern Hillel Theological Seminary is named after one of Judaism's most respected sages.

"all uncleanness," He made no direct reference to pederasty as such. It must have been in existence at least very soon after Christ, however, because Rabbi Johanan Ben Zakkai, who was "the leading sage at the end of the second temple" (1st century A.D.) gave it his blessing as "halaka" or *binding Jewish law.* (Yeb. 60b) Pederasty, in fact, could not have had a more influential supporter than Johanan Ben Zakkai who is even today considered by Orthodox Jews as one of their very greatest rabbis. The esteem of the generations for his image and work was expressed in the mishnaic statement (Sot. 9:15) that "when R. Johanan b. Zakkai died, the luster of wisdom ceased."[4]

Because of its early encouragement, references to the practice are abundant in the Talmud, occupying considerable sections of Treatises Kethuboth and Yebamoth and receiving enthusiastic endorsement by the Talmud's most definitive treatise on courts and legal matters, Treatise Sanhedrin.

The Pharisees Endorsed Child-Sex

Furthermore, there is rare unanimity among the Talmudic Rabbis concerning the right of a rabbi to copulate with 3-year old baby girls. In fact, in contrast to many other issues discussed in the Talmud, which elicit spirited pro and con opinions from various sages, there is never a hint of dissent from the prevailing opinion (expressed in dozens of clear passages) that pederasty is not only normal but scriptural as well! It is almost as if the rabbis have come upon an exalted principle whose very majesty subdues dissention.

All passages in the Talmud which condone child-sex do in fact come under the category of "halaka," that portion of the Talmud which is obligatory to Jews of every age and most resistant to rationalization or criticism. The Talmud consists of approximately 40 percent "halaka" in contrast to 60 percent "haggadah," which comprises those myths, allegories, superstitions and opinions which even Orthodox Jews admit may be taken with a grain of salt. Because the Talmudic authorities which unanimously authorized pederasty are so renowned and so early (the earliest rabbis are the most important), and

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[4] "Johanan Ben Zakkai," *Encyclopedia Judaica* (hereinafter referred to as *Judaica)*, p. 154.

pederasty as "halaka" is so strongly emphasized, not even the translators of the Soncino Edition of the Talmud (1935) dare to insert a footnote suggesting the slightest criticism. The nearest the Talmud footnote to Sanhedrin 76a comes to commenting on, much less criticizing, pederasty is this understatement: "Marriage, of course, was then at a far earlier age than now."

This does not mean, of course,that modern Orthodox Jews condone or practice child marriages today. It does imply, however, that if modern Judaism wants to be consistent in its reverence for the transcendent wisdom of the Pharisees, it must accept the right of the ancient sages to have done it in the past.

Sex With a "Minor" Permitted

Because a minor was not a "man," as stated earlier, he was of no legal importance to the sexual affairs of the Pharisees. He was exempted from the rule of Moses that "Thou shalt not lie with mankind." The age above which the rabbis deemed homosexuality to begin was eight years. Continuing the passage which gave permission for a woman who had committed incest with her son to marry a high priest, Sanhedrin 69b summarizes:

> *All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not.*

A woman might, in fact, have sexual relations with a young boy without questions of morality even being brought up: "A small boy who has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood." (Kethuboth 11b)

The footnote to this passage says: "Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood."

If the woman in question was his deceased brother's wife "A male aged nine years and a day who cohabits with his deceased brother's wife. . .acquires her (as wife)." Sanh. 55b.[5]

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[5] While the Talmud forbids outright incest between adult Jews, it states uncategorically that "A heathen may marry his daughter," "A heathen slave [owned by a Jew] may marry his daughter and his mother. . ." Sanh. 58b.

Sex at Three Years and One Day

With baby girls, sexual relations with the local rabbi might begin at age three years and one day. Such a child might be acquired in marriage simply by the act of copulating with her.

> *R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition and if her deceased husband's brother co-habits with her, she becomes his.* (Sanh. 55b)

A girl who is three years of age and one day may be betrothed by cohabitation. . . (Yeb. 57b)

A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabited with her she becomes his. (Sanh. 69a, 69b, also discussed in Yeb. 58a and 60b)

> *It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest, for it is said, But all the women children that have not known man by lying with him, keep alive for yourselves, and Phineas (who was a priest, the footnote says) surely was with them.* (Yeb. 60b)

According to the Pharisees, Numbers 31:18 authorizes child sex: "But all the women children, that have not known a man by lying with him, keep alive for yourselves." The obvious meaning of this passage, of course, is that in ancient Israel under some circumstances captive female children could be spared death, and later allowed to marry Hebrews. The Pharisees, however, seized upon this verse as biblical endorsement of child sex in general, saying that "Scripture speaks of" women children as "fit for cohabitation," (Yeb. 60b).

No Rights For Child Brides

However, if the maiden felt that damages were owed her for the violation of her virginity as a baby, the Talmud is very

clear that she must wait until she is of age before there would be any possibility of recovery.[6] To further complicate things, she must not only prove that she had lived a a devoted Jewess, but intends to, and she must protest the loss of her virginity on the *very hour* she came of age. "As soon as she was of age one hour and did not protest she cannot protest any more." (Keth. 11a) Such strict measures, the Talmud says, are necessary to forestall the possibility that a Gentile baby who was forced to marry a Pharisee might rebel against Judaism as soon as she is of age and then go out and spend the damages awarded to her as a heathen — an unthinkable blasphemy!

But the rights of the little girl were really of no great consequence, for

> *When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this (three years and a day) it is as if one put the finger into the eye.* (Keth. 11b)

The footnote says that as "tears come to the eye again and again, so does virginity come back to the little girl under three years."

Pederasty Widespread

The fact that such "marriages" were practiced even in the highest circles of Judaism is illustrated from Yeb. 60b:

> *There was a certain town in the land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an inquiry and found in it the daughter of a proselyte who was under the age of three years and one day, and Rabbi declared her eligible to live with a priest.*

The footnote says that she was "married to a priest" and

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[6] The mind reels at the damage to conscience and personality of the untold number of women who were sexually abused within Judaism during the heyday of pederasty, which evidently began during the middle of the first century A.D. and probably continued for a thousand years in Babylon. Because the Middle East has always been and still remains a fountainhead of the most ancient and despicable perversions, it was probably not until after the expulsions of the Jews from Babylon during the eleventh century that Jews, confronting the intolerance of Christian attitudes in the West, were forced to curtail this ingrained practice.

Rabbi simply permitted her to live with her husband, thus upholding "halaka" as well as the dictum of Simeon ben Yohai, "A proselyte who is under the age of three years and one day is permitted to marry a priest." (Yeb. 60b)

It should be made clear, however, that the Pharisees did have at least one stringent rule regarding abuse of their infant wives. In Sanh. 69a we are told that the most sadistic punishments are reserved by God for those who copulate with their three-year-old wives while they are menstruating! Evidently the Mosaic stricture against relations with a menstrous wife was considered applicable to a baby girl regardless of biological realities. For the Pharisee, fortunately, it was one law that was impossible to violate.

The child, however, was not so fortunate. It was understood that the child must comply to intercourse and be responsible for its consequences. Yeb. 12b confirms that under eleven years and one day a little girl is not permitted to use a contraceptive but "must carry on her marital intercourse in the usual manner."

In Sanhedrin 76b a blessing is pronounced upon the man who marries his children just before they reach the age of puberty, with a contrasting curse on anyone who waits any longer. In fact, failure to have married one's daughter by the time she is twelve and a half years old is, the Talmud says, as bad as one who "returns a lost article to a Cuthean" (Gentile) — a deed for which "The Lord will not spare him." (Sanh. 76b) Sanh. 76b, citing Job 5:24, says: "This proves that it is meritorious to marry off one's children whilst minors."

A Fascination with Sex

As one peruses the Talmud, one is overwhelmed with the recurrent preoccupation with sex, especially by the most eminent rabbis. Dozens of illustrations could be presented to illustrate the delight and eagerness of the Pharisees to get onto the subject of sex and quibble over its minutest details. However, before we move on to the next chapter, let us hear what the eminent Jewish scholar, Dagobert Runes (who is fully aware of all these passages), has to say about such "dirty old men" and their cogitations:

> *There is no truth whatever in Christian and other strictures against the Pharisees, who represented*

the finest traditions of their people and of human morals.[7]

But is not Christ's statement more applicable?

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:27, 28.)

[7] Dagobert D. Runes, *A Concise Dictionary of Judaism*, (New York, 1959).

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How Relevant Is The Talmud To Modern Judaism?

After presenting an introduction to the perversions of the Pharisees, the overwhelming question of course is, How seriously is the Talmud taken by Jews today?

There is no simple answer because Judaism like any other major religion contains various shades of opinion. The Hassidic and Orthodox on the right, in theory at least, take every letter of the Talmud as the word of God. The Conservative, very similar to the Orthodox, admit a greater leeway in adjusting the Talmud to modern forms of worship and social conventions. The Reform movement reserves the right to spiritualize or set aside opinions and practices of their pharisaic tradition which clash with modern life and learning.

Since Reform Judaism has been around for about 200 years, it represents a small but potent contrast to the great majority of religious Jews, who as either Conservative or Orthodox take the Talmud as their final authority. This contrast is made more poignant by the rigidly Orthodox position of the State of Israel which completely rejects the Reform or "Progressive" point of view. In fact, it blames the Reform movement for the assimilation and lack of fervor which plague modern Judaism.

> *There are very few Reform or Conservative congregations in the State of Israel. Orthodoxy is the official religious position in Israel with the majority of the rabbis belonging to the old school of talmudic jurists.*[1]

A Study in Contrasts

Thus, a Reform Jew bustling about in the New York Stock Exchange may have an outlook as secularized and adjusted to the modern world as the rest of us. Sephardic Jews of Palestine, in contrast, may be so terrorized of the "evil eye" (an ancient Babylonian superstition) that they will refuse to board a jet airliner until they receive a formal edict from rabbinical authorities to do so. Innumerable examples could be presented to demonstrate the difficulty of making a comprehensive statement about what modern Jews believe.

For this reason the only sensible approach is to quote directly from their most trusted authorities. Because this book primarily concerns our duty to the State of Israel, here is the Orthodox position, a statement of faith for most of the religious inhabitants of Israel today:

> *Thus the ultimate authority for Orthodoxy is the Babylonian Talmud. The Bible itself ranks second to it in reality, if not in theory.*[2]

On the other hand, a very orthodox Jew[3] of the 12th Century, the great Maimonides, said:

> *. . .if the rabbinical authorities find it necessary to set aside temporarily mandatory or prohibitive commandments of the Torah in order to restore many to the faith or to save many Jews from stumbling in other matters, they have the power to act according to the need of the hour. As a physician amputates*

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[1] "Judaism," *Judaica*, p. 396. In the *Judaica's* article on "Israel, State of (Religious Life)," p. 906, the dominance of Orthodoxy to the exclusion of Reform and Conservative branches is further confirmed: "The Progressive movement in Israel has no official status. Its rabbis are not entitled to perform weddings, grant divorces, or carry out conversions." While not as restricted, Conservative Judaism in Israel remains a small minority denied full recognition by the Orthodox establishment.

[2] "Authority," *Univ. Jew. Encyc.*, p. 637.

[3] Although Maimonides was excommunicated from Judaism for actually making new laws, his statement given here reflects what has been incumbent on Judaism throughout modern times—not the creation of new laws but the bending of a select few of them in order to survive.

> *the hand or leg of a patient in order to save his life, so a rabbinical court, when the occasion demands, may break some commandments for a while in order to preserve the rest.* (Hilcoth Mamrim 2:4.)[4]

Brittle Change

Although the Jews, even in their encyclopedias, do not admit the existence of pederasty in the Talmud, nor would do so by convening a rabbinical synod to disavow its practice in ancient times, I believe the fact that Orthodox Jews obviously do not practice it today is evidence that the spirit of Maimonides' mandate is being upheld. Even though pederasty was sanctioned from the earliest times by the greatest rabbis and dignified as "Halaka" or binding law, the *Universal Jewish Encyclopedia* continues:

> *Where emergencies transcending local significance arose, requiring the adjustment of the* Halaka *to new circumstances, leading authorities either by themselves or in cooperation with rabbis and leading representatives of other communities enacted special ordinances.*

Thus, without denying the inspiration and authority of the Talmud itself, modern Orthodox Judaism does contain the capacity for real but brittle change.

The Factor of Ignorance

Another factor which lessens the contradiction in which modern Jews find themselves is present Jewish ignorance of many of the seamy aspects of their sacred traditions. Only a minority of Jews *even knows* of pederasty in the Talmud. Modern Jews are almost as much victims of ignorance and misinformation concerning their beliefs as modernistic Christians. In fact the present stage of distortion and whitewashing of the true nature of Rabbinic Judaism is so pervasive that it could almost constitute a separate Jewish tradition in itself — a third great

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[4] "Authority," *Univ. Jew. Encyc.*, p. 635.

phase of Judaism. Thus, the first phase, established at Sinai, comprised the highest ethical system known to man. The second phase, Rabbinic Judaism, involved the complete perversion by the Pharisees of everything the former dispensation had tried to establish. The third phase, which we are in now, consists of the marketing of a white-washed facsimile of Judaism for the benefit of the unsuspecting world, but which bears little resemblance to what went before it, just as Rabbinic Judaism bore little resemblance to the old Hebrew religion. Thus the Jews, carrying out a public relations program to deceive the Christians, have in effect almost come to believe in the counterfeit themselves. In an era of apathy and affluence more and more young Jews do not learn Hebrew, attend synagogue, marry among themselves or study the Talmud. Consequently, much of what they hear about Judaism is the high-sounding version which was originally meant to disarm Christians. The result is the creation of a generation of secularized Jews, especially in American cities outside of New York, which have become almost as deceived about Judaism as the Christians.

Judaism — A Dry Well

For this reason, although many Jews profess allegiance to the Torah, or Talmud, it does not necessarily mean that they practice what it says, simply because most do not know *what* it says in the first place. Study of the Talmud is extremely difficult going, even for the scholar, and is definitely beyond the comprehension of many Jews, especially if they do not have the advantage, as in New York or Israel, of the "Yeshiva" day school system, which propels them into Talmudic exercises at an early age. (In such a case, especially in Israel, a high percentage of Jews could not help but be aware of the darker side of Talmudic ethics.)

In fact, all aspects of the practice of Judaism are notably dry and tiresome (try attending a synagogue more than twice in succession). When we consider that even Christians have trouble reading the Bible, think how difficult it must be for the average Jew to get into the Talmud. In contrast to the Bible, the Talmud is like ashes compared to watermelon for interest and readability.

As a result, now more than ever American Jews are disinterested in spiritual things. While they may profess a belief in the God of the Old Testament, they have only the dimmest concep-

tion that the prayers and psalms they mumble every Saturday are either directed toward or actually heard by an intelligent God. They are not concerned about an after-life. They are a people of the earth, like the ancient Babylonians.

I asked an Israeli-born Conservative Jewess in her fifties during synagogue: "Do you think God is an intelligent being who is aware of you and hears your prayers?"

"No, I don't think so."

"Do you think there is an after-life?"

"I don't know, I never think about that."

"Are there any Jews who believe in an intelligent God?" I asked.

"I'm not sure. Maybe a few among the ultra-Orthodox."

"Do you disapprove of Jews who are atheists and have nothing to do with Judaism?"

"Oh no, of course not. In no way."

I pressed further: "If there is no intelligent God, or Heaven or Hell, why do Jews come here and chant for three hours every Saturday? What does it get them?"

"I don't really know. Perhaps it keeps us aware of our traditions. I know that among the ultra-Orthodox the traditions help keep their families together — you don't have young people living together like our children do." [5]

Judaism – A Humanism

In surprising contrast to the Christian conception of Jewish beliefs, Judaism today is not really a religion as we commonly define it. *It is a humanism, almost an atheism, for many Jews, for whom an intelligent God is as irrelevant to their lives as to the atheist.*[6] As such it is easy to become an atheistic Jew without fear of being separated from the fold and destiny of Israel (the latter happening only if one becomes a Christian). Judaism, then, rather than being a religion, is an attempt to warm oneself around a common past which is a mixture of glory and persecution. The home is the main carrier of Jewish attitudes and education, with the synagogue functioning as the one practical

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[5] Although a broad sector of Jewry seems indifferent to spiritual things, that is not to say that they are without religious inclinations. They have simply been spiritually starved to death. Indeed, so poignant is the native religiousness of some that it takes little faith to believe that God could elect a remnant of them to be revealed at the coming of Christ.

method of keeping in regular touch with fellow Israelites. As Aviva Cantor Zuckoff, editor of *The Jewish Liberation Journal* puts it:

> *. . .Jews masquerade as a religion and have even come to believe this definition and try to function as a religion and not as a people. . . .They do not see the spiritual nakedness underneath. For regardless of its economic wealth, the Jewish community is suffering from a fantastic cultural and spiritual poverty. . . . It is this gnawing spiritual hunger that drives young Jews to search for meaning in Zen, astrology, scientology, Hare Krishna, drugs, encounter groups — and sometimes, only sometimes, in Judaism.*[7]

Apart from their youth, who often try to fill the void with left-wing political radicalism (an avenue for which they find moral and financial encouragement from both the religious and capitalistic sectors of Judaism),[8] most American Jews of substance revel in the new-found opportunities for acquiring wealth and control. Affluent and indifferent, but mysteriously obligated to tradition and a race consciousness, American Jews salve their consciences by funding liberal causes and paying Israel's bills, while their children provide the backbone for radicalism in America. America is a second Babylon to modern Jewry — a paradise of unprecedented economic opportunity. However,

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[6] Jews are often aware that Christians *want* to believe that they share a common ethical tradition with Israel, believe in the same conscious God, and follow the same Bible. Because these misconceptions endear Jews to Christians, most Jews do not actively puncture the illusion. The truth, of course, is that for the last 2,000 years at least, the "Judeo-Christian Tradition" has been nothing but the figment of present ecumenical imagination. As Jews themselves readily point out, Christianity and Rabbinic Judaism could hardly be more different. Jews do not believe in the same God as Christians (a God who despises Jesus Christ?) nor do the Jews accept the Old Testament as God's final revelation to man.

While the Christian tradition grants absolute authority to the Old Testament as well as the New, Rabbinic Judaism relies primarily upon the teachings of the Pharisees and the many occult and anti-Christ influences they absorbed from Babylon. For this reason modern Judaism may aptly be termed the "Judeo-Babylonian Tradition."

[7] Aviva Cantor Zuckoff, "Voices of the Movement," included in *Jewish Radicalism, A Selected Anthology*, edited and with an introduction by Jack Nusan Porter and Peter Dreier, pp. 42, 45

[8] *Jewish Radicalism*, passim.

Israel, they will all tell you, is where the *spiritual* action is.

Judaism Will Continue

Because of the obsolescence of such rabbinic traditions as child marriages, our point in focusing upon the perversions of the Pharisees has not been to implicate modern Jews in such practices. Rather, it is to demonstrate that at the very fountainhead of Rabbinic Judaism exists a massive confusion of ethics — not just in such things as blasphemy, murder, or sexual aberration, but as we have seen and will see, in all areas of social importance.

> *But if thine eye be evil, the whole body shall be full of darkness. If therefore the light that be in thee be darkness, how great is that darkness!* (Matthew 6:23)

Because the perversions of the Pharisees began so early, were awarded the greatest respect by Jews up until near modern times, and were doubtless put into practice by Jews in the past, the real causes of historical anti-Semitism cannot help but reside just as much with the Jews as with the Christians and Gentiles. (If any of us were to put the Talmud into literal practice today, we would be in jail within the hour! Need we look for mysterious reasons for anti-Semitism when a nation has embraced the Talmud for 20 centuries?)

Modern apologists of Judaism continuously hold up such phrases as "the exalted ethics of Judaism," "the flawless logic of Judaism," as if Judaism rested on pillars of marble. The truth, as the preceding passages from the Talmud have shown, is that Rabbinic Judaism rests upon a foundation only as stable and trustworthy as those whom Christ described as "liars," "murderers," "blind guides," and "whited sepulchres"—a sleazy substratum laid out upon the broad boulevards of Babylon. *How much better for Judaism (even if it did not accept Christianity) to simply go back to the pure commandments of Moses, forgetting everything the Pharisees so tragically added!*

Israel has models to show how this might be done: The Karaites, a small group of dissident Jews who rejected the Talmud in ancient times, revered the Bible alone. Similarly, the modern Reform Movement, which if not in word yet in fact,

erodes the authority of the Pharisees, is an example of a healthy direction Judaism could take.

Judaism Needs Anti-Semitism

However, let us be realistic. Any movement to do away with the authority of the Pharisees would be a disaster for Judaism as an enduring institution. The survival of Rabbinic Judaism depends on the barrier which Pharisaic authority provides between it and the world. Thus the practice of Judaism must remain dry and uninteresting not only out of respect to the ancient Pharisees, who decreed it must remain that way forever, but in order to keep the Gentiles out — from further polluting the racial purity of Israel. Similarly, the Talmud must be void of literary interest — in order to keep the Gentile from reading it and perceiving its conspiracy. At the same time the Talmud, by its outrageous codes of ethics, must inevitably influence Jews enough that their behavior would always provoke anti-Semitism — that eternal factor which more than anything motivates Israel and completes the Jewish equation.

Lacking the true motivation which only the Holy Spirit can provide, and being unusually barren of the warmth and human interest which might make Judaism function as most other non-Christian religions can, Israel has largely depended for survival upon invitations to persecution in the first place and the eternal re-tellings of it when it is over. If the memory of persecution begins to fade too much, then, as in Russia and in the Middle East today, it is crucial that some form of anti-Semitism emerge. Otherwise the same pressures of assimilation and apathy which have comingled every other race of man together to some degree will inexorably operate upon the Jews. As a highly educated Conservative Jew sitting next to me at synagogue so candidly replied: "It used to be, when we were persecuted, that we had something which we are missing today : something that they now have in Israel. Yes, we need anti-Semitism, but for the wrong reasons."

Veering To The Right

Gloomy as this drift of contemporary Judaism may seem, it does not indicate the demise of Judaism as either a race or religion. The facts are that Judaism has always contained a vast

polarity between the indifference of the laity and the learning of the leadership. Since as far back as the crucifixion at least, the Jews have always been bickering among themselves—in their defeats, but just as much in their triumphs. Such a state of affairs surrounded the founding of the Jewish experiment in Palestine, which emerged amidst a Jewry as divided as it is today. Thus, although Jewish youth all too often forsake Judaism for cults or radical social action, an amazing percentage return to the fold, especially when there is the slightest indication, as in the Yom Kippur war, that Jews may become the underdogs once again.

In fact, there does exist a pronounced revival of interest in Judaism today, especially among younger Jews in Israel. The followers of Meir Khahane are the most visible evidence of such a renewal in things Orthodox, but throughout Israeli society the trend of Jewish thought is not toward the permissiveness and inevitable assimilation of the Reform position, but toward the rugged disciplines which the Orthodox imposes.

For such zealots the Talmud loses not an iota of its authority because their affluent American brethren are too lazy to read it. On the contrary, the Talmud to them is dynamic and alive — more relevant than ever. Untroubled by the anti-social teachings of the Talmud, such Jews are quick to point out that the Bible also contains instances of doubtful ethics — yet Christians do not consider it less inspired. Instead, as the *National Geographic* observes, more and more young Israelis cling to the Talmud as a beacon of hope in a time of apathy and uncertainty:

> *Fundamentalism, bold and self-righteous, has made a comeback in Judaism . . . inserting itself into Israeli political life with simple answers to complex questions.*
>
> *The Orthodox religion . . . has not faded with nationhood, as the Zionists assumed, but has gained strength. And now a robust hybrid has grown, combining Orthodoxy with nationalism . . .*
>
> *The new strength of these fundamentalists has pushed moderates to choose sides, and Israel has begun to polarize into secular and religious camps. Today questions of theology join war, inflation, and Arab terrorism to test the fabric of the nation.* (National Geographic, *July, 1985, pp. 5, 8)*

6

A Race Apart: Judaism's Historic Aversion to Gentiles

The discussions of the preceding chapters have now prepared us to consider one of the darkest conflicts within Judaism — her ancient yet enduring aversion to Gentiles.

Cleansing the Land

Although liberal theologians have always objected, God made it perfectly clear in the Old Testament that while His motive for using Israel to bring in the Messiah was far seeing and compassionate, yet the practical necessity in the world of 1500 B.C. was not only that Jews remain separate from the polluting influence of Gentiles, but the Hebrews were actually commanded to slaughter those inhabiting Palestine who resisted them.

It is God's insistence upon these two commands which is a key to understanding the attitudes and impulses of the nation of Israel from her beginnings through the present and into the future. It was the Lord Jehovah who thundered from Sinai demanding annihilation of anyone who impeded Israel's progress into Zion. Such was a mandate which Israel has never really forgotten.

We must point out, however, that in the beginning God made it very plain that the Hebrews were no better than anyone else — in fact, God even describes them as being more wretched in their beginnings than the surrounding nations (Ezekiel 16).

Similarly, their charge to exterminate the Canaanites extended only to those wicked inhabitants occupying the territories

promised to Abraham. The extreme separatism between Jew and Gentile, as witnessed in the New Testament, in which a Jew could not even come under the shadow of, much less touch or eat food prepared by a Gentile, was a Pharisaic custom unheard of in the Mosaic Law. Such behavior contrasted sharply to Old Testament precedents such as Moses' marriage to an Ethiopian, Boaz' marriage to Ruth the Moabite, David's cooperation with Hiram, king of Tyre, in building the temple, and Jonah's evangelization of the Ninevites. The Old Testament view was that although in most circumstances a Jew could not marry a Gentile, yet if the Gentile posed no threat to Jewish occupancy of Palestine, not only could Gentiles be spared death, but could actually become friends and even allies.

According to history, things began to sour, however, during and after the rampages of the Seleucid king, Antiochus Epiphanes, whose attempt to Hellenize and even destroy Hebrew culture precipitated the Maccabean wars. Anti-Gentile feeling was further aggravated with the domination of Rome, with its imposition of the Edomite dynasty of the Herods, as well as compulsory taxation.

Racism of the Pharisees

It was during the troubled two centuries preceding the birth of Christ that the Pharisaic party usurped the traditional offices and authority of the ancient Zadokite priesthood and began in earnest to "make the word of God of none effect" (Mark 7:13) by their traditions. Prominent among the Pharisaic innovations was the heightening of Jewish awareness of their separateness and exclusive access to salvation, with a corresponding degradation of the value of the Gentiles.

Much like the ancient rebels of Korah, who consolidated their rebellion against the authority of Moses by flattering the people (Numbers 16:3), the Pharisees inaugurated a whole new era of Jewish self-righteousness. They proclaimed Jews to be corporately semi-divine and the Gentile multitudes surrounding them to be unclean and less than human.

Throughout the remainder of this chapter we will be considering passages out of the Babylonian Talmud which vividly illustrate the heightening racism of the Jews during and following the New Testament period. The Talmud, as was emphasized in the preceding chapter, is the pre-eminent legal authority for

orthodox Jews today. Though many adjustments have been made to accommodate the Talmud to modern life, nevertheless the general import and testimony of this ancient work are still taken very seriously. To do less, in fact, would be to subvert the Talmud's position as the supreme religious, ethical and social guide to Jews of all time.

Although we will contemplate the historical context which produced the Talmud in greater detail later, I should briefly mention a few points before it is quoted from.

Talmud: Bible of the Pharisees

First, although the Talmud and its commentaries were roughly completed about 500 A.D., it nevertheless is an accurate reflection of the doctrines of the Pharisees during and even before Jesus' time. For example, the eminent sage, Rabbi Hillel, lived a half century before Christ, while Johanan ben Zakki and Gamaliel were contemporaries.

The "tradition of the elders" which Christ described as having "made the word of God of none effect" was a great mass of oral traditions which had accumulated ever since the Babylonian captivity and would someday be written down to become the Talmud.

When we quote from the Talmud, we confirm the picture of the Pharisees which our Savior Himself first sketched out with angry, slashing lines. Describing them as hypocrites, children of Hell, children of their father the Devil, a generation of vipers, whited sepulchres full of dead men's bones, the synagogue of Satan, guilty of "all uncleanness" and much more, Christ lays a foundation for our understanding of the Pharisees which the Talmud completes.

Christ Condemned the Talmud

In fact, as we have seen, it is remarkable how Christ's descriptions of the Pharisees are grotesquely confirmed by the Talmud. What was narrow in Christ's time became pinched; what was myopic became blinded; what had smoldered then, now enflamed upon the pages of the Talmud.

Let's turn then to the Talmud and see what it says about us "Goyim" or Gentiles.

6. A Race Apart: Judaism's Historic Aversion to Gentiles

According to the Talmud, the reason Gentiles are unclean is because they were not present at Mt. Sinai. For "When the serpent came into Eve he infused filthy lust into her. . . .When Israel stood on Sinai that lust was eliminated, but the lust of idolators, who did not stand on Sinai, did not cease." (Abodah Zarah 22b) Commenting on a verse from Genesis, the Zohar elaborates: "Now the serpent was more subtle than any beast of the field, etc. (Gen. III,1.) 'More subtle' that is towards evil; 'than all the beasts' that is, the idolatrous people of the earth. For they are the children of the ancient serpent which seduced Eve." (Zohar 1:28b, Pranaitis p. 52)

It is superfluous to add that the account in Exodus states that the Children of Israel were not even allowed to touch the base of the mountain because of their impurity. In fact, after Moses delayed to come down from the mountain they "corrupted themselves," making a golden calf. Of this "holy congregation" Jehovah testified, "I have seen this people, and, behold, it is a stiffnecked people." (Exodus 32:7, 9)

Like the rebels of Korah, who withstood Moses' authority, the Pharisees proclaimed "all the congregation are holy, every one of them," occupying a position even above angels. "He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, *One who smiteth* man (i.e. an Israelite) attacketh the Holy One." (Sanh. 58b)

Gentiles Not "Men"

To uphold the view that only Jews are "men," while Gentiles are animals, the Rabbis quote Ezekiel 34:31, "Ye are my flock, the flock of my pasture are men (Ezekiel XXXIV, 31). You are thus called men, but the Goim are not called men." (Kerithoth 6b, Pranaitis, p. 53.)[1]

This tendency to equate "men" only with Jews should be kept strictly in mind when reading portions of the Talmud selected for Gentiles or books about the Talmud. In such cases the terms "man," "men," "a person," "the righteous," etc., invari-

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[1] The Soncino translation of this passage is less direct, yet says the same thing: "And ye are my sheep, the sheep of my pasture, are adam [man]: Ye are called *adam but the heathens are not called adam.*" (Kerithoth 6b) While the footnote to this passage disclaims any racism against Gentiles, maintaining God was only making a distinction between Israelites and non-Israelites, taken in the context of Rabbinic teaching as a whole the racistic intentions of this passage cannot be denied.

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ably refer to a Jew only, and whatever lofty principle is connected therewith is usually relevant only in a Jewish context. If this subterfuge is not remembered, one will certainly conceive a high-minded view of Talmudic ethics toward Gentiles — which of course is what is intended.

I must emphasize at this point that one may indeed find scattered throughout the Talmud minority opinions which reveal a reserved generosity toward the Gentiles. In fact, it is such statements which are atypical and do not represent the mainstream of Talmudic thinking, which are proudly held aloft as "proof" that the Talmud is not hostile to Gentiles. Out of fairness for modern Jewish apologists, I should also point out that while Jews cannot deny the existence of racistic passages in Rabbinic writings, they assert that Gentiles were classed as less than human by the Scribes for technical reasons. Gentiles were classed as "not men" in order that an Israelite might not become unclean when he came upon a dead Gentile in battle. Thus, the Jewish Encyclopedia's article on Gentiles, p. 619, comments:

> *Probably for the same reason (to facilitate war with the Gentile enemy) the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bone, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent," (Numbers XIX. 14), they held that only Israelites are men, quoting the prophet, "ye are my flock, the flock of my pasture, are men"*(Ezekiel XXXIV. 31). *Gentiles they classed not as men but as barbarians.*

Talmudic Doubletalk

My point in bringing to light Talmudic dictums against Gentiles is not necessarily to accuse all Jews of taking them literally today, for indeed they do not. Rather, it is to focus upon what has been the dominant theme of Jewish attitudes toward Gentiles from the time of the Pharisees — a tradition and mindset which simply cannot be greatly altered by the pronouncements of a few modernized or eminent Jews. Needless to say, the same Jewish encyclopedias which I quote so unflatteringly from also contain statements of

altruism toward Gentiles. In fact, the article on "Gentiles" in the *Jewish Encyclopedia* presents a succession of statements by prominent Jews during the last thousand years which say, in effect, that Jewish hatred to Gentiles during the time of the Talmud has been relegated to a past era and is no longer of any influence within Judaism. However, considering that hatred of Gentiles is certainly one out of three or four dominant themes of the Talmud, such a claim is hard to swallow. Take for example several of the authorities who are quoted by the above article — the great Maimonides, and Joseph Caro, the notable Talmudic jurist. Both present honeyed statements of love and generosity toward the Gentiles. However, if we read doctrinal works by these men, meant only to be read by Jews, we discover a radically different attitude. In both cases, the "Hilkoth Akum" by Maimonides, and the "Shulhan Aruch," compiled by Caro, contain blistering invectives against Gentiles as a class, some of which make even the Talmud mild in comparison.

Are Rabbinic statements about the generosity of Judaism towards Gentiles but an illustration of the Talmudic maxim "It is permitted to deceive a Goi?" (Gentile) (Baba Kama 113b, Pranaitis, p.72) [2] Are some Rabbis who wish well to Christianity and praise Jesus Christ as a "great prophet" not so much different from the thousands of "Maranos," orthodox Jews who "converted" to Roman Catholicism during the persecutions of Ferdinand and Isabella — yet only to escape persecution?

It is a difficult question to answer. However, since the bulk of the authority of Judaism inheres in the Talmud, with its hatred toward the "Goiyim," we have the strongest encouragement to take the decrees of the Talmud very seriously. Judaism, even at present, owes enormous allegiance to the ancient Pharisees of Babylon, and freely admits that in the last 1,500 years no body of religious authority has come close to equaling (much less nullifying) their authority. As the modern Jewish writer Herman Wouk puts it in his book, *This is My God:*

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[2] This passage, while in the original texts of the Talmud, has been censored from the Soncino translation.

A personal anecdote may illustrate the right of the Jew to mislead the Gentile: A friend of the author's, a professor of Hebrew, became convinced by a rabbi that Jews neither apply the term "Goyim" to Christians, nor is it even found in Jewish literature, being rather another anti-Semitic accusation. The *Jewish Encyclopedia* similarly affirms "that the titles 'goi'. . .in no wise apply to the people among whom we live." ("Gentile," p: 625) How is it then that Menachem Begin lashes out against the world outrage over the Shatilla massacre, saying "Goyim are killing goyim and they come to hang the Jews."

> *The Talmud is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs, or ceremonies we observe—whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists—we follow the Talmud. It is our common law.* [3]

The dilemma of Judaism is that unless it is willing to throw out the Talmud entirely, with all its encrustations of Pharisaic hatred, then it has to live with and ultimately embrace the foundational principles espoused by the Talmud. Unfortunately, when it does that, it can never really convince us that Judaism is not antagonistic to Gentiles. In order to promote "understanding" with the Gentile the Jew must hide the Talmud, creating an ornate and roseate embroidery of its cover, but denying us the book.

The Bad Samaritan

Because of the Talmud's predominant hatred of Gentiles, it becomes perfectly understandable why no Jew during the intertestamental period would even allow the shadow of a Gentile to cross him. The behavior of the priest and Levite toward the wounded traveler in Christ's story of the Good Samaritan was not only acceptable from the Rabbinic point of view, but actually laudable. The wounded traveler would have polluted him had he come near the Jew. The Rabbinic law against physical contact with Gentiles was so compelling that it entitled, yea, commended, the Jew for giving it precedence over basic compassion.

God "Outlawed" the Gentiles

In legal and business matters, the Gentile also found himself beneath equality with the Jew. This, as the *Jewish Encyclopedia* explains,[4] was because the Gentiles had been "outlawed" by God from the beginning.

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[3] From a November, 1959 installment of *This is My God*, serialized in the *New York Herald Tribune* under the heading: "The Talmud: Heart's Blood of the Jewish Faith."

[4] "Gentile," p. 620.

6. A Race Apart: Judaism's Historic Aversion to Gentiles

> *The passage in Moses' farewell address: 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran'. . .indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His 'shining' legal protection from them, and transferred their property rights to Israel, who observed His law. A passage in Habakkuk is quoted as confirming this claim: 'God came from Teman, and the Holy One from Mount Paran. . . He stood and measured the earth he beheld, and drove asunder ["outlawed"] the nations.' . . .the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence He decided to outlaw them."* (B.K. 38a).

It was felt by the Rabbis that the very fact that Gentiles considered their own laws to be worthy of obeying demonstrated the Gentiles' own stupidity. The fact of this stupidity, in turn, freed the Jew to deal with them as with any lesser creature. As the Rabbis had denied the Gentile status as a "man," so also they denied that he be included under the term "neighbor." In defense of Talmudic partiality, the same article, p. 621, confirms that "Another reason for discrimination was the vile and vicious character of the Gentiles. . ." 'With such a character. . .it would naturally be quite unsafe to trust a Gentile as a witness. . .He could not be depended upon to keep his promise or word of honor like a Jew." (Bek. 13b)

> *A Gentile . . .is not a 'neighbor' in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity.*

The innuendo of these passages is too obvious to be overlooked: for as animals cannot be "neighbors" to men in an equal sense, and as the behavior and laws of the animal world do not require observance by humans, so the Jew felt the very crudity of Gentile thought exempted him from parity with him.

Hence, this source confirms: "The Torah outlawed the issue of a Gentile as that of a beast."

In a Jewish Courtroom

Jewish contempt for Gentile law was best illustrated in the courtroom. Let us go back in our mind's eye to about 350 A.D. to a Jewish court in Babylon and observe the proceedings, as the *Jewish Encyclopedia* continues:

> *It sometimes happened that the Gentile, wishing to take advantage of the liberal Jewish laws, summoned his Jewish opponent to a Jewish court. In such cases the Gentile would gain little benefit, as he would be dealt with the Jewish or Gentile laws, as might be least advantageous to him. The judge would say: 'This is in accordance with our law' or 'with your law,' as the case might be. If this was not satisfactory to the Gentile, legal quibbles and circumventions might be employed against him.*

The primary source for the above quote, Baba Kama 113a, elaborates:

> *Where a suit arises between an Israelite and a heathen, if you can satisfy the former according to the laws of Israel, justify him and say: 'This is* our *law'; so also if you can justify him by the laws of the heathens justify him and say (to the other party): 'This is* your *law; but if this can not be done, we use subterfuges to circumvent them. This is the view of R. Ishmael, but R. Akiba said that we could not attempt to circumvent them on account of the sanctification of the Name.*

However, the same source comments: "but were there no infringement of the sanctification of the Name, we could circumvent him."

By "sanctification of the Name," Rabbi Akiba is referring to the dignity and reputation of God's name in the eyes of the world. He is saying that if by lying in court there is a danger that the God of the Hebrews will come into disrespect, then it had

better not be done.

The question, however, with Rabbi Akiba is less the right of a Jew to pervert justice toward a Gentile than whether he can get away with it. The *Jewish Encyclopedia* summarizes the majority opinion, stating: "The Mishnah. . .declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages." [5]

The Divine Right of Cheating

While the outright robbery of a Gentile is not endorsed, the Talmud also makes broad provision for practical cheating. One need not return a lost article to a Gentile. Baba Kama 113b continues: "And with all lost things of thy brother's: it is to your brother that you make restoration, but you need not make restoration to a heathen."

As Rabbi Akiba warned, the Jew must be aware of the possibility of bringing God's name into dishonor by cheating Gentiles. Yet as a passage in B.K. 113b, 114a reveals, Rabbi Samuel was not above cheating a Gentile out of the full price of a gold bowl, while Rabbi Kahana cheated a Gentile out of both the number and price of a quantity of barrels.

The "Samuel" who cheated a Gentile out of a gold bowl for one zuz less than even a copper one was worth was no less than the supreme head of the famous Talmudic academy of Nehardea, in Babylonia, and died in 257 A.D. This passage continues with examples of cheating from the lives of Rabina and Ashi, sages from the academy at Sura, in Babylonia, and the two most important figures in the final editing of the Talmud.

"Public Property"

Despite the above objection that defrauding of Gentiles might bring the name of God into dishonor, the general teaching of the Talmud upholds the right of Jews to the property of the Gentiles. God had "outlawed" them at Mt. Sinai and their property rights were now Israel's. The Rabbis by their own decree could at least theoretically declare the property of Gentiles to be ownerless, as the same article (p. 621) summarizes:

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[5] *Ibid.*, p. 620.

> *All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, 'the judicial authority can annul the right to the possession of property and declare such property ownerless.'*

In such instances, however, when there is imminent danger to sanctification of the Name, the above principle of eminent domain could be set aside. In the case of a certain Jewish grape-gatherer working for a Gentile, the rabbis declared that the Gentile's land was private and as a "neighbor" the Jew must ask permission.

Pharisees: The Original Racists

Perhaps the most remarkable feature of Rabbinic bias against the Gentile was that in most cases no mention is made of the possibility that the Gentile in question is doing the best he knows how or is the rightful owner of the property he is being defrauded of. Instead, he is viewed as a member of a class, the characteristics of which are firmly established. The Jew is good, the Gentile bad; the Jew must be acquitted, the Gentile convicted. No deeper insight into human nature than an essentially racist one seems necessary. Indeed, the Pharisees were the original racists. Few religions possess such racistic undertones as rabbinic Judaism.

The bad example of the most respected sages of Israel had a widespread and corrosive effect on the relations of the Jew with his long-suffering neighbors. One wonders if the Gentiles were aware of their position as fair game under scrutiny by predacious Jews. Choschen Ham spells out some of the ground rules for exploiting Gentiles:

> *If a Jew is doing good business with an Akum it is not allowed to other Jews, in other places, to come and do business with the same Akum. In other places, however, it is different, where another Jew is allowed to go to the same Akum, lead him in, do business with him and to deceive him and take his money. For the wealth of the Akum is to be regarded as common property and belongs to the first who can get it.*

And again:

> *If a Jew is doing busines with an Akum and a fellow Israelite comes along and defrauds the Akum, either by false measure, weight, or number, he must divide his profit with his fellow Israelite, since both had a part in the deal, and also to help him along.* [6]

Secret Hatred

Because the Talmud gives Jews the right to cheat Gentiles, it was essential that any inquiry into its true teachings by Gentiles should be answered deceptively, as it is today. Part of this deception was to maintain a well meaning appearance in the eyes of the Gentiles in order that Jews might continue to dwell and trade among them. As a commentary in Abodah Zarah (I,2, fol. 7b) laments: "Since we are in captivity, we cannot live without trading with them, and we depend upon them for our food, and we must fear them. . . ." (Pranaitis, p. 65) For this reason, Jews were encouraged to philanthropy, even toward Gentiles. "Needy Gentiles may be helped as well as needy Jews," for the sake of peace. [7]

Yet such expedients are to be employed only when there is no alternative. "Therefore," the Talmud says,

> *if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those, however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a hateful thing to rejoice with them, if you can do it without incurring their enmity.* [8]

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[6] Choschen Ham 156, 5 Hagah, 183 Hagah, Pranaitis, pp. 72-73. Choschen Ham is a rabbinic treatise not part of the Talmud proper, but of comparable authority. Since the Pranaitis translation is consistent with views expressed in the Talmud and *Jewish Encyclopedia*, I have included it.

[7] Gittim 61a, quoted from the *Jewish Encyclopedia* article "Gentiles," p. 623.

[8] Iore Deah 148, 12 Hagah, Pranaitis p. 69. Iore Deah is part of a compendium of Jewish law first formulated by Maimonides. Again, I feel that the Pranaitis translation from the Krakow edition is trustworthy.

Also:

> *No one is allowed to praise them or say how good an Akum is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so.* [9]

Gentiles: Keep Out

While separatism between Jew and Gentile had a divinely sanctioned purpose at one time in history, the Pharisees nourished it long after its usefulness was done. In particular was the general refusal to teach or even allow Gentiles to become acquainted with the Jewish religion. The Pharisees considered a Gentile to be so far beneath a Jew that hospitality or religious instruction were forbidden to him. In Sanh. 104a, "Hezekiah b. Hiyya deduces from II Kings XX. 18 that he who shows hospitality to a heathen brings the penalty of exile upon his children." The *Jewish Encyclopedia* article on "Gentiles" p. 621 heartily agrees with the Talmud:

> *The Talmud comments on the untruthfulness of Gentiles (a band of strange children whose mouth speaketh vanity, and their right [in raising it to take an oath] is a right hand of falsehood) and contrasts it with the reputation of a Jew: The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth.* (Zeph. iii. 13)

Such holiness may be facilitated by following this suggestion from the Talmud as related by the *Jewish Encyclopedia*, p. 617, "Judah ben Illai recommends the daily recital of the benediction 'Blessed be thou. . .who has not made me a goi.' " (The footnote for this passage, however, says that Hananiah b. Akabia says the shedding of blood of Gentiles will be punished by heavenly courts.)

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[9] *Ibid.*, 151. 14.

6. A Race Apart: Judaism's Historic Aversion to Gentiles

Ostensibly to protect themselves from evidence which might be used against them in Gentile courts, the Talmud prohibited under threat of death the teaching of the Torah to a Gentile: "Hence the Talmud prohibited the teaching to a Gentile of the Torah, 'the inheritance of the congregation of Jacob. . . .' " R. Johanan says of one so teaching: 'Such a person deserves death.' " [10]

Death to Idolaters

As we saw earlier, the Jews possessed a tradition which encouraged not only racial exclusiveness, but the idea that the inhabitants of Palestine and even of the surrounding nations, being idolatrous, were worthy of death. In the beginning, at the time of the entrance into Canaan, such was indeed the case. Canaan was a cesspool of every imaginable vice of antiquity. However, deep within the beliefs of the Pharisees was a refusal to accept the world and its inhabitants as they had become by the Christian era. The Talmudists still viewed the nations as idolatrous and described them in animalistic terms.

Such attitudes are reflected not only in the Talmud, but in the New Testament, where our Lord Himself tested the Gentile woman of Sidon (Mark 7:27), repeating the prevalent Jewish dogma that the meat of the children was not to be given to the "dogs." Neither did the early Jewish Christians consider it permissible to even talk or come under the shadow of the detested Gentile. Only the revelation of God to such men as Peter and Paul removed one of Israel's deepest convictions (a conviction everywhere expressed in the Talmud) that they were intrinsically superior to the Gentiles — a race apart.

We must remember that for the Pharisees, no new "age of grace" abrogated the ancient duty to kill all the idolaters one could get away with killing. The Pharisees clung to those commands given to Joshua upon entering Canaan. Gentile power had prevented them from fulfilling those commands, but if the occasion presented itself, there is much in the Talmud to encourage Jews to deal with the Gentiles exactly as David did with the ancient Canaanites.

The attitude that heretics within Israel were worthy of death

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[10] Sanh. 59a, Hagigah 13a, quoted in the *Jew. Encyc.* article "Gentile" p. 623.

was of course as old as the Hebrew nation. Like the slaughter of the Canaanites, it derived its authority from God.

Misguided Zeal

Unfortunately, when Israel lost its spiritual discernment, the ancient obligation to mete out capital punishment to heretics became truly frightening. Consequently, as a result of an ancient command combined with Pharisaic zeal, our Lord Himself was crucified. Similarly, St. Paul doubtless quoted the commands of God to Joshua while he persecuted and brought to martyrdom many in the early Church, like Stephen. Paul, in turn, nearly became the victim of the ancient decree of death to heretics, as he, like many others in the New Testament Church, had to outwit the homicidal zeal of the Jews.

With such a background, it is not difficult to believe that Rabbinic literature, much of which was formulated soon after the Book of Acts closed, should continue the theme that heretics and idolaters (chief of which were those who worshipped the false prophet Jesus) were worthy of death.

Don't Fall Into a Well

In order to avoid persecution by Christian censors, the Talmudic rabbis thinly veiled their continuing zeal to cleanse the land of Christians and Gentiles by referring to them indirectly. A Christian is called a "heretic," a Gentile, one of the "Kuthaei." In the rabbinic treatise, Choschem Ham 425,5, it says:

> *If you see a heretic, who does not believe in the Torah, fall in a well, in which there is a ladder, hurry and take it away and say to him, 'I have to go and take my son down from a roof: I will bring the ladder back to you at once' or something else. The Kuthaei, however, who are not our enemies, who take care of the Israelites, are not to be killed directly, but they must not be saved from death.* (Pranaitis, p. 75)

And in Iore Dea 158, it calls them "Akum":

> *The Akum who are not enemies of ours must not*

> *be killed directly, nevertheless, they must not be saved from danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money.* (Pranaitis, p. 75)

Beware: Egyptians!

The inferiority of Gentiles entitled Jews, according to the rabbis, to kill them at their pleasure.

As was stated earlier, it was a capital offense to teach the Law to a Gentile. Similarly, if a Gentile was found probing into the Talmud, "Rabbi Jochanan says: A Goi who pries into the Law is guilty of death." (Sanh 59a, Pranaitis, p. 77)

Choschen Ham 425,5 reveals how little the Jewish philosophy toward heretics had changed since the time of Joshua:

> *Jews who become epicureans, who take to the worship of stars and planets and sin maliciously; also those who eat the flesh of wounded animals, or who dress in vain clothes, deserve the name of epicureans; likewise those who deny the Torah and the Prophets of Israel — the law is that all those should be killed; and those who have the power of life and death should have them killed; and if this cannot be done, they should be led to their death by deceptive methods.* (Pranaitis, p. 78)

This mentality continues even into medieval times as is reflected in the sentiments of Maimonides, the definitive Jewish scholar of the 12th century:

> *Do not eat with idolaters, nor permit them to worship their idols; for it is written: Make no covenant with them, nor show mercy unto them.* (Deuteronomy 7:2)
>
> *Either turn them away from their idols or kill them.* (Hilkoth Akum X, 1)
>
> *In places where Jews are strong, no idolater must*

> *be allowed to remain. . . .*(Hilkoth Akum X,7, Pranaitis, p. 83)

Simeon ben Yohai, the eminent rabbi who lived at the beginning of the 2nd century A.D., cried out: "Even the best of the Goim should be killed." (A.Z. 26b, Tosephoth, Pranaitis, p. 82)

Out of fairness to the modern Jewish opinion, however, I will quote from the *Jewish Encyclopedia:*

> *Simeon ben Yohai is pre-eminently the anti-Gentile teacher. In a collection of three sayings of his . . is found the expression, often quoted by anti-Semites, "Tob shebe — goyim harog" ("The best among the Gentiles deserves to be killed.") This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity: hence in the various versions the reading has been altered. "The best among the Egyptians" being generally substituted.* [11]

If we were not aware of other references from the Talmud and Kabbalah urging the liquidation of Gentiles, and if we could dismiss the killing of Egyptians as of minor importance, the above quote would have more meaning. Unfortunately, verbal hairsplitting cannot remove the fact of the Talmud's homicidal hatred of Gentiles. Murder of Gentiles is sanctioned by the Talmud because Gentiles are idolaters, just as in the Old Testament. As Joshua was commanded to kill the Canaanites, so the rabbis reasoned, Jews remained morally obligated to cleanse God's world by the killing of Gentiles.

Similar quotes concerning the rabbinic view of Gentiles could be multiplied far beyond what I have presented, simply because the Talmud itself is so vast and hatred of Gentiles is one of its dominant themes. In wrapping up what may seem like a tedious discussion of this subject, but which in reality barely touches its surface, we must ask: What practical effect did Pharisaic hatred

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[11] "Gentile," *Jew. Encyc.* p. 617. The truth is that Simeon Ben Yohai is regarded with the highest respect by modern religious Jews, meriting praise by the *Judaica* as one of the giants of Judaism. In Israel today during the festival of Lag-ba-Omer, ". . .tens of thousands assemble in Meron, the traditional resting-place of R. Simeon b. Yohai. . ." Article on "Israel, State of (Religious Life)," *Judaica*, p. 903.

of Gentiles have upon the Jewish nation? It is a fact that Jews have always been subject to recurrent persecution, and even exile throughout history. Is there a chance that the broad endorsements of cheating, lying, stealing and even murder which the rabbis gave to the people may have had something to do with the compulsion of Gentile nations to regularly expel them from their borders? [12]

Talmud: Invitation to Anti-Semitism

Although no one with any humanity, let alone Christianity, can help but feel compassion for the deep sufferings of the Jews throughout the centuries, at the same time the vehemence and frequency of movements in every century to expel and even exterminate the Jews — a record no other race can claim, argues for the fact that Jews seem to have been rubbing Gentiles the wrong way *and in the same way*, in every age. When tolerance for the Jews has come, it is not by popular demand but by edict from the highest levels of government. Invariably in fact, "anti-Semitic" movements have usually arisen from the common man, who had to live with the Jews on the ground level.

To better understand the roots of "anti-Semitism," let us go back to the 2nd century B.C. and consider the events that ultimately led to what is considered to be the first major persecution of the Jews, namely, the great Hadrianic persecutions of the first part of the 2nd Century A.D.

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[12] Never, in centuries of harrassment and suspicion, have the Jews come upon a group more willing to overlook the racism inherent in rabbinic Judaism than present-day evangelicals. In fact, as the following anecdote by Becky Pippert of *Decision* magazine, May 1985, reveals, even when confronted with the most blatant bigotry, the evangelical, far from conceiving a suspicion of Judaism, is compelled to gloss over its practices.

"Once I tapped a rabbi's shoulder in a crowded taxi to ask him a question, and I heard everyone audibly gasp. Without realizing it, by touching him, I had made him unclean. The temptation, as we rub up against so many different customs, is to think, 'This is ridiculous.' But that is arrogance. Rather, the challenge is living with appreciation and respect for ways that are different from ours."

The behavior of the Jews in the taxi was, of course, much more than merely "different." Such response to the simplest familiarity of a Gentile to a Jew reveals that the teachings of the Pharisees still deeply inhabit the reflexes of modern Orthodox Judaism — despite the almost desperate eagerness of many Christians to believe such teachings are a thing of the past.

Ultra-Orthodox Jews, of course, deny that there is anything personal in their aversion to physical contact with Gentiles, or eating food prepared by them (Kosher laws). Remaining unpolluted by Gentiles, they say, is only a ritualistic requirement of Judaism, like avoiding pork or shellfish — a practice nourished not out of hate, but out of the continuing necessity to maintain Jewish separateness in a time more than ever threatened with intermarriage. This is true for some. But as we have seen, the essence of their aversion goes much deeper: to an ancient conviction of chosenness, sanctity, and of superiority over the Gentile.

7

A Forgotten Holocaust

As the great English historian Edward Gibbon pointed out in his monumental classic, *The History of the Rise and Fall of the Roman Empire* (unedited edition), the Jews had been a chronic thorn in the side of the Roman Empire. Of all the nations enjoying the convenience, culture and protection of Roman rule, the Jews seemed to most delight in provoking the patience of their protectors by frequent uprisings.

The most significant act of rebellion concluded, of course, with the siege and destruction of Jerusalem in 70 A.D. Anyone who has perused Josephus' account of the fanaticism of the Jewish zealots infesting Jerusalem in her last hours cannot help but marvel with Josephus at the blind, choleric derangement of that nation.

> *O most wretched city, what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thy intestine hatred! For thou couldst be no longer a place fit for God, nor couldst thou long continue in being, after thou hadst been a sepulchre for the bodies of thy own people, and hadst made the holy house itself a burying place in this civil war of thine. Yet mayst thou again grow better, if perchance thou wilt hereafter appease the anger of that God who is the author of thy destruction.* [1]

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[1] *The Works of Flavius Josephus*, p. 773, International Press, Philadelphia, n.d.

Such outbursts, proceeding from a most illustrious member of their own race, have prevented Jewish apologists from quite convincing us that the Roman revenge against Jerusalem was motivated by blind anti-Semitism. However, concerning the roughly fifty years following the destruction of Jerusalem, Jewish histories are in full cry against what they describe as the unprovoked genocide of the Jewish people. It was during that time that the Talmud cries out in passages attributed to Simeon ben Yohai "The best among the Gentiles deserves to be killed." "The best of the snakes ought to have its head crushed."[2] Ben Yohai's rage against Gentiles is ascribed to senseless persecution at the hands of the Romans during the Hadrianic persecutions.

Putting the Talmud into Practice

Events of the period, however, force us to ask if such hatred was not actually the working creed of Jews at that time.

Listen to Gibbon:

> *From the reign of Nero to that of Antonius Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives (1.), and we are tempted to applaud the severe retaliation which was exercised by the arms of the legions against a race of fanatics, whose dire and credulous superstition seemed to render them implacable enemies not only of the Roman government, but of mankind.*

Gibbon's footnote to this passage tells us:

> [1]*In Cyrene they massacred 220,000 Greeks; in*

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[2] The *Jewish Encyclopedia* (article on "Gentiles," p. 617) gives the following references from the Talmud and Kabbalah as containing ben Zhakki's feelings on the necessity of murdering Gentiles: Yer. Kid. 66c; Massek. Soferim XV. 10; Mek., Beshallah 27a; Tan., Wayera.

> *Cyprus, 240,000; in Egypt, a very great multitude. Many of the unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle round their bodies.*[3]

The primary source for Gibbon's summary is Cassio Dio Cocceianus. Quoting from Dio's *Annals of Rome*, Vol. V, Book 68:

> *Meanwhile the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemia. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if one of them is driven upon the island by force of the wind, he is put to death.* [4]

It has not been my intention, in quoting at length, to dramatize the bloodthirstiness of the 1st and 2nd century Jews above all others. It was a bloody time, with hundreds of thousands dying on each side of struggles. There is an important dif-

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[3] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, Modern Library, New York, Vol. 1, p. 446. In this passage Gibbon repeats the testimony of the Roman historian, Cassio Dio Cocceianus, whose testimony Gibbon regards as unquestioned. Yet this quotation, as well as Gibbon's later assertion that Nero's Jewish wife, Poppaea, may have incited his hatred against Christians, are considered anti-Semitic, and are deleted from some modern editions of Gibbon's master work.

[4] Cassio Dio Cocceianus, Dio's *Annals of Rome*, vol. 5, Book 68, New York, 1906.

ference, however, between the slaughters perpetrated by the Jews and those of the Romans. The actions of Rome, bloody as they seem, were but the necessary response to the outrages and rebellions of the Jews against governmental authority. The sudden ambush and massacre of more than half a million unwary Gentiles, however, cannot be seen as either an act of war or self defense, but only the barbaric response to the anti-Gentile encouragement of the Talmud which we have been discussing.

Rabbi Akiba, in fact, whipped up the nation during the period immediately following these massacres by declaring that through numerology he had discovered a certain Bar Cochba was the Messiah who would lead Israel to certain conquest over the Romans. How wrong he was is still evident by the fact that Jewish historians have always held up the thousands of Jews slaughtered by Hadrian in putting down the Bar Cochba rebellion as but another example of senseless sufferings the Jews have endured at the hands of the Gentiles.

History Repeats Itself

One cannot resist digressing from history at this point and making some parallel between the slaughter of half a million Gentiles in 119 A.D. by the Jews and the recent Israeli excursion into Lebanon, where, according to the Beirut police, some 18,000 Gentiles (many of whom were Christians) were slaughtered by Israeli firepower. Even the staunchest defenders of Israel, including Stan Mooneyham, president of World Vision, were appalled at the evident callousness of the Israelis to bombard nonstrategic civilian areas and prevent the delivery of relief and medical supplies.

Listen to this credible eyewitness, as recounted in World Vision Magazine:

> *Some say there was two hours' notice. Others insist there was none. In a camp of 60,000, it's not easy to get the word around, even when warning leaflets are dropped. . . .the first planes came at five o'clock in the evening; from just after midnight until eight the next evening the bombing was continuous. For three days the pounding went on. Everybody here has friends who died in the attack. A woman makes*

a chopping motion across the knee of a baby another woman is holding, saying she saw a baby at Ein-el-Hilweh who had both legs blown off.

There is no Ein-el-Hilweh anymore. Never before have I seen such total destruction, not even in Managua, the earthquake-striken capital of Nicaragua. If the world's warmakers and peace-makers want to see what saturation bombing looks like, they should look here. Israel, the country skilled in making the desert blossom like a rose, knows also how to turn rose into desert.

Block after block of crumpled wreckage is all that's left. Plus the unknown number of bodies. There must be hundreds down there underneath the rubble—the permeating odor of decaying flesh tells you that much. Refugees who escaped say that as many as 8000 died. The Red Cross puts the number at 1500. Either way, it's one of the major massacres of modern times.

Mooneyham then describes the Israeli attack on Sidon in the darkness of the early morning:

. . . at 2:30 Monday Morning, June 14, an aerial bomb slices into Kineye School. It rips bodies apart, strews arms and legs and pieces of what a second before had been living, breathing human beings. The concussion takes the rest.

No more running. No more crying. Now they sleep.

Now here I am three weeks later, where no observer is supposed to be, seeing what no observer is supposed to see. The bodies and pieces of bodies. . . .Kineye School is a charnel house; body fluids, creeping across the basement floor from the stack of bodies, are ankle deep in places. It is possible to count 50 or so bodies. The rest are piled atop each other, hurled there by the blast that took their lives. We are told there are 255 in the helter-skelter

pile." (September, 1982)

Lest We Forget

The Israelis, of course, played down the casualties and damage in Sidon, as well as Beirut. Yet Mooneyham, who managed to penetrate the area much sooner than other western observers has this to report:

> *If the Israeli figure of 165 killed in Sidon is accurate, I saw all but ten of those bodies in one school basement, still unburied three weeks after the invasion. That says nothing about the township of Ein-el-Hilweh just outside of Sidon which had a normal population of 60,000 and was obliterated by saturation bombing.*

As the head of an international relief organization bringing $400,000 worth of medical and relief supplies to the victims of the holocaust, Mooneyham was astonished at the refusal of the Israeli conquerors to allow distribution of such necessities, even after the fighting had ended and the area was secure.

> *Early delivery attempts were thwarted on several occasions by Israeli blockades. . . causing costly delays. . . .Israel refused all relief agencies access to occupied areas for more than ten days of the worst need when quick action could have saved many lives. The Red Cross ship* SS Anton *(carrying World Vision relief supplies) was refused permission on security grounds to land critically needed supplies to Sidon two weeks after the invasion, although our people in the city reported total security, with people fishing on the docks."* (August, 1982)

Although Mooneyham did not view other areas of Lebanon as closely as his inspection of Tyre and its environs, what he saw there prompts him to make an ominous comparison: "The sheer magnitude of this one visible piece of the Israeli war machine is incredible. David seems determined to become Goliath." (September, 1982)

"Imperial Israel," as one television reporter described her, was evidently revealing a mentality of divine-rightism and a disregard for Gentile life which is not only sanctioned but is encouraged by modern Israel's most respected legal authority, the Talmud.

In listening to the defense given by Jewish authorities for their actions in Lebanon, one is struck by the Talmudic way in which they respond. First, as Begin arrogantly informed the American people who financed the holocaust in Lebanon, "We have no duty to explain our actions to others—only to ourselves." In other words, the Jew is above criticism by a Gentile. Secondly, just as the Talmud says that the life of one Jew is worth the lives of multiplied Gentiles, we see Israel invading Lebanon with blitzkrieg rapidity and slaughtering thousands of Gentiles ostensibly because of the attempted assassination of one Jewish ambassador.

Jews Come First

Similarly, it is considered proper for thousands of Gentiles to be slaughtered in order to save the lives of a relative handful of settlers being fired upon near the Lebanon border. If the PLO ensconces itself in Beirut, hiding behind innocent Lebanese civilians (whether or not those civilians wish to be hidden behind), they must be killed. If 6,000 PLO invade Lebanon against the wishes of the millions of its inhabitants, then, according to this quintessentially Talmudic logic, then 18,000 must die and many more be injured and made homeless.

Equally Talmudic is the clearness of conscience of the Israeli war-makers who, having given the multiplied thousands of inhabitants of highly congested urban areas warning that they will be bombarded within two hours, began blowing them limb from limb right on schedule. They apparently had no conception of the impossibility of moving that many people in so short a time. The letter of the law had been satisfied.

And then, of course, is the constant reminder, as evidenced by the ridiculously low casualty figures presented by the Israelis, which are in such opposition to those given by Christian relief organizations and many other sources, that the Jews, in high Talmudic fashion, are lying right and left to us. Can any thinking person take seriously the denial, by a nation which has probably the finest intelligence service in the world, that it had any real understanding of the events surrounding the massacre

in the Shatilla refugee camp?

Even worse is that Talmudic arrogance which speaks volumes about a culture and mindset and ambition which has historically pitted the Jew against the Gentile and will continue to do so: Responding to the worldwide demand for an investigation of the Shatilla massacre, Begin exploded: "What is there to investigate? Goyim are killing Goyim, and they come to hang the Jews."[5]

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[5] In the *New York Times,* August 5, 1985, p. 1, a Mr. Hareven, retired senior Israeli military officer, is quoted as saying,"...Begin called the Palestinians in Lebanon 'two-legged animals' and (Rafael) Eytan (former military Chief of Staff) referred to them as 'cockroaches in a bottle'."

Begin's indifference to slaughter of Palestinians after Shatilla was nothing new. As head of Irgun, the Jewish terrorist organization, he not only complied with, but heartily defended Jewish genocide of the Arab village of Deir Yasin. *The National Geographic,* April, 1983, p. 514:

> "At four o'clock on the morning of April 9, 1948, 132 Jewish terrorists from the Irgun and Stern Gang fell upon the peaceful, sleeping Arab village of Deir Yasin, west of Jerusalem. For eight hours, terrible murder occurred until more than 200 men, women, and children lay dead, 15 houses dynamited. The corpses were piled in a nearby quarry and burned, and that pillar of black smoke has darkened the Jerusalem air ever since.
>
> Today a hospital for the mentally ill covers the site; many think that use appropriate. Irgun leaders like Menachem Begin (who was not present at Deir Yasin) have denied the accusation of atrocity; the deaths were a result of what he considered, then and now, a legitimate military action."

The Deir Yasin massacre is credited with frightening Palestinians out of their ancestral homelands as no other Jewish tactic until that time had been able to do. Begin made it clear that not only were Jewish forces *capable* of such unthinkable atrocities, but they would repeat them again and again as long as Palestinians resisted. (For more on Begin see footnotes on p. 145 and 304.)

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Persecuted or Persecutors?

Before Christ was crucified He told His disciples that they could expect no more mercy from apostate Jewry than He had received. "If they have persecuted me, they will also persecute you." (John 15:20) The Pharisees, hating a corrective God, could not love His messengers.

> *But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also.* (John 15:21-23)

Therefore He said:

> *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.* (Matthew 10:16, 17)

> *Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.* (John 16:2, 3)

The history of the apostolic church reveals the veracity of these words. No sooner had Christ been crucified than the disciples were driven into hiding "for fear of the Jews." After His resurrec-

tion and the empowering of Pentecost, the disciples went forth preaching and healing, but the leaders of the Jews were "grieved that they taught the people" (Acts 4:2) and committed Peter and John to prison.

The greatest fear of the Jewish leaders was that the Christians "intend to bring this man's blood upon us" (Acts 5:28), for implicit in Christian teaching of the early church was the requirement that Jews admit their bloodguiltiness for the death of Christ before salvation could occur.[1] This they would not do, as they will not do now. Hence, the only way to silence those voices that called the spilled blood of Christ out of the ground was to destroy Christianity itself.

Death To Heretics

Our conception of the Jew today is that he has historically been only the *victim* of persecution. The book of Acts, however, reveals that Jews of the first century were distinguished as relentless persecutors of those they disagreed with. In fact, if two main themes can be said to characterize the book of Acts, they are the propagation of the Gospel and persecution by the Jews.

Acts 7 relates the stoning of the noble Stephen by a bigoted Jewish mob. Acts 9 tells of Saul's havoc of the infant church, sponsored by the Pharisees of Jerusalem. In Acts 9:23 we see how quickly the Jews could turn even upon their most eminent son, the converted Paul, and lay in wait to kill him. Similarly, when Herod killed James to please the Jews, he knew they would be even happier to see Peter dead. Toward this end he imprisoned him.

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[1] The book of Acts makes it perfectly clear that the Jews were responsible for the crucifixion of Christ (Acts 2:23, 36, 3:13, 4:10, 5:28, 30, 7:52, 10:39, 13:28) and that as long as they reject Christ they have no real portion in the God that includes Him. "Whosoever denieth the Son, the same hath not the Father." (I John 2:23) These facts must never be compromised, not because of vindictiveness but because the whole sense of Christ's redemption of the Jews in the latter days is predicated upon the fact of Judaism's guilt and error—a state of affairs which only Christ can make right. When the unbelieving remnant at last". . .look upon me whom they have pierced. . ." (Zechariah) 12:10), they will not have beheld God until that time. Such an event has meaning only because *they* and not the Roman soldiers were the ones who in principle actually wielded the spear, crying "His blood be on us, and on our children!" (Matthew 27:25)

To grant Judaism in its present condition absolution from the death of Christ and the same access to the Father which the true Israel of God enjoys is thus to not only subvert our witness to the individual Jew that he is helpless without Christ, but also to undermine Christ's testimony to the nation that never will they find peace or spiritual validity until it be in Him.

Paul's first misisonary journey was impeded at the outset by the machinations of Elymas the Jewish sorcerer (probably an early Gnostic or Kabbalist) (Acts 13:8), and at the synagogue at Antioch the Jews "raised persecution against Paul and Barnabas, and expelled them out of their coasts." (Acts 13:50) But when they arrived at Iconium the Jews stirred up a Gentile mob which tried to stone the apostles. (Acts 14:4,5) From there they fled to Lystra and Derbe (Acts 14:6), but Jews from Antioch and Iconium followed Paul, stirring up the people, and finally succeeding in stoning Paul and throwing him out of the city. (Acts 14:19)

When Paul and Silas reached Thessalonica, the Jews "made an uproar" against them, forcing them to Berea, to which Thessalonian Jews followed, causing Paul to flee to Athens. The tables were turned, however, in Corinth where the Jews were rebuked by Gallio, the Tribunal, because they had attacked Paul and brought him to him. Instead of Paul receiving the usual beating, we are told that the ruler of the local synagogue was given a sound thrashing instead! (Acts 18:12-17)

The book of Acts closes amid the many plots and intrigues of the Jews of Jerusalem to do away with the Apostle Paul. After his last visit to Jerusalem his life was spent in bonds, appealing to Caesar for his life, because of the accusations of his fellow Israelites.

Far from giving the usual stereotype of the "persecuted Jew," the New Testament gives a view of Jews "in the driver's seat" of persecution against the Church of Christ. These are not haloed victims of Gentile bigotry but cunning and energetic persecutors with blood-stained hands and garments harassing truth with all the zeal with which they had once defended the law of Moses. St. Paul tells us that he himself was "exceeding mad" against those he thought had forsaken the commandments of their fathers. For this reason he had official sanction to kill and harry Jewish Christians wherever they could be found.

Three Great Enemies of Judaism

To round out our Biblical understanding of Judaism, it is extremely helpful to turn to the pages of the Talmud. There were three great enemies of Judaism, the Talmud says: Balaam, who led Israel into apostasy; Titus, who destroyed Jerusalem; and Jesus, like Balaam, who seduced and deceived the people. (Git.

56b-57a) Although Christians are very familiar with Christ's charges against the Pharisees, let us consider the other side of the coin — the attitude of the Pharisees to the founder of Christianity.

The New Testament reveals that the Pharisees of Jesus' day considered Him to be possessed with a devil (John 8:48); a charlatan doing great works by of the prince of devils, Beelzebub (Matthew 12:24); a deceiver of the people (Matthew 27:63); a blasphemer (John 10:36); and having an unclean spirit (Mark 3:30).

Since the Talmud and the Kabbalah are essentially doctrinal works, inspired and codified by the Pharisees and their descendants, it is natural that such opposition found in the New Testament should be intensified throughout rabbinic literature.

The *Jewish Encyclopedia* tells us that He was a bastard — "For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian church." His mother ". . .Mary. . .was known to be an adulteress."[2] Concerning "Miriam," or "Mary," the Talmud in Sanh. 106b says: " 'She who was the descendant of princes and governors, played the harlot with carpenters.' "

The Toldoth Jesu

The *Jewish Encyclopedia's* article on "Jesus" (p.170) includes such Jewish literature as the Talmud and the Toldoth Jesu, or Life of Jesus (a medieval rabbinic tale about the acts of Jesus) as sources for Jewish legends and beliefs concerning Christ.

> *It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. . . .All of the Toledot editions contain a story of a dispute which Jesus carried on with the scribes, who on the ground of that dispute declared him to be a bastard."*

I should mention at this point that although most Jews today do not even know of the existence of the "Toldoth Jesu," just as they are more ignorant of all other aspects of their own doctrine and literature than they have ever been, nevertheless, the Toldoth Jesu has historically occupied an important place in rab-

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[2] "Jesus," *Jew. Encyc.*, p. 170.

binic teaching. When it was first translated into English in 1823 by the Jew, Solomon Bennet, in his dedication he makes it clear that "it is considered of authority by the wise men of my nation" to at least the same extent as Christians revere the New Testament Gospels. To Mr. Bennet that means that "when I say that the history of Jesus contained in this book is true, I mean, that it is in general true that he was an imposter, who by false appearances of magic, seemed to work miracles, and so deceived many. . . ." He does not mean that it does not contain ridiculous fables, just as he assures us he cannot believe that Christians can deny that the New Testament Gospels contain "a thousand other tales more ridiculous than the most nonsensical part of this book."[3]

While the Toldoth Jesu, as well as much other Jewish lore and doctrine, such as the Zohar, or Kabbalah, is not actually contained within the Talmud proper, such does not necessarily render it any less inspired in the opinion of orthodox Jews. The Talmud teaches that when an eminent rabbi speaks in Jewish literature, it is out of the vast memory of his pre-existence. The knowledge gained by his previous sojourn in heaven entitles him to speak with the authority of inspiration and be responsible only to God and the majority of those fellow rabbis who have also been so inspired.

Modern Jewish authorities, however, hotly deny such admissions as the above-quoted article from the 1905 *Jewish Encyclopedia* which describe Jesus as a bastard and imposter. In the 1943 *Universal Jewish Encyclopedia*, the article on Jesus says: ". . .the Talmudic statements about him are not about the real Jesus, but about an imagined originator of a hateful persecution. The same is true of the medieval Tolidot Yeshu."

Whitewashing Jewish History

It is important to be aware of the tendency of modern Jewish authorities to whitewash or deny facts of Jewish attitudes and history which older authorities will freely admit to. In a supposedly "ecumenical" age, one sees repeated instances in Jewish literature where increased "understandng" between Jews and

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[3] *The Gospel According to the Jews, Called Toldoth Jesu, the Generations of Jesus*, translated by Solomon Bennet, London, 1823. *The Toldoth Jesu*, like most other extant Jewish literature, is available in the Judaic Section of the Library of Congress.)

Christians has not been the result of a greater openness with the facts on the part of rabbinic leaders, but in the creation of an attractive but totally false impression of what Judaism is all about.

For a similar reason, because of the necessity in medieval times of evading Christian censorship, the actual name of Jesus was usually not employed when the rabbis meant to demean Him. Various pseudonyms such as "that man," "bastard, "Balaam," and "Jeshu" or "Yeshu" are constantly used instead. While modern Jewish authority denies that "Yeshu," for example, stands for Jesus, again the *Jewish Encyclopedia* (1901-1905) says otherwise. In its article on "Jesus" (p. 170) it says that any attempt to deny that "Yeshu" signifies Jesus "is merely subterfuge."

Jesus' Ignoble End

With this in mind we may comprehend the Talmud in Sanhedrin 43a when it says:

> *On the eve of the passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy.' "*

The Toldoth says the reason Jesus could practice sorcery was that He had stolen the proper formula for the ineffable name of God — YHWH, which the Talmudic Jews believed if spoken properly could literally create the universe.

It may be noted in passing that the pseudonym "son of Stada" is sometimes used in reference to Jesus' "It is certain. . .that the rabbinical sources also regard Jesus as the "son of Pandera" although it is noteworthy that he is called also 'Ben Stada' " [4]

In the uncensored editions of the Talmud we find: "Rabbi Eliezer said to the Elders: 'Did not the son of Stada practice Egyptian magic by cutting it into his flesh?' They replied, 'He was a fool, and we do not pay attention to what fools do!' (Sanh. 67a, Pranaitis, p. 34) [5]

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[4] "Jesus," *Jewish Encyc.*, p. 170, citing Shabbethai 104b and Sanhedrin 67a.

[5] In the footnote to the Soncino translation of Sanh. 67a it admits that the "uncensored" editions of the Talmud contain the account of "Ben Stada" and his crucifixion "on the eve of the Passover."

The *Jewish Encyclopedia* gives a resume of the conflict between the hero of the Toldoth Jesu, Judas Iscariot, and the villain, Jesus Christ, for possession of the sacred name.

> *This magic formula then had to be recovered from him and Judah the gardener (a personage of the Tolodot corresponding to Judas Iscariot) offered to do it; he and Jesus then engaged in an aerial battle. . .in which Judas remained victor and Jesus fled."*

The summary adds that "when Judas found he could not touch Jesus in any way he defiled him. [6] Actual translation of the latter statement renders it more vivid: "And when Judas saw that he was not able to put a stop to the exploits of Jesus, he pissed upon Jesus and they both became unclean, and fell to the earth." (Toldoth Jesu Ch. 4:43) (For copies see pp. 313, 320-324.)

Killing "Balaam"

Another pseudonym for Jesus was "Balaam." Because Balaam was a type of false prophet seducing men to idolatrous practices, the *Jewish Encyclopedia* tells us: ". . .hence also the pseudonym 'Balaam,' given to Jesus in Sanh. 106b and Git. 57a."[7]

Referring to the legendary Balaam as figurative of Christ, the article continues:

> *In the process of killing Balaam (Num. xxxi.8), all four legal methods of execution — stoning, burning, decapitation and strangling were employed (Sanh. l.c.). He met his death at the age of thirty-three (ib.); and it is stated that he had no portion in the world to come.* (Sanh. x.2; 90a)

Sanhedrin 45a elaborates on three of the four legal methods by which Balaam (Jesus Christ) was killed. In stoning, a heavy rock is lifted by two men over the victim, then is dropped, crushing his

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[6] "Jesus," *Jew. Encyc.*, p. 172.

[7] "Balaam," *Jew. Encyc.*, p. 469. See also "Jesus," *Jew. Encyc.*, p. 172.

chest. (45b) Burning involves the condemned man being "lowered in dung up to his armpits, then a hard cloth was placed within a soft one, wound around his neck, and the two ends pulled in opposite directions until he was dead, forcing him to open his mouth. A wick was then lit, and thrown into his mouth, so that it descended into his body and burned his bowels. (Mishnah, Sanh. 52a)

Similarly, in strangulation, ". . .the condemned man was lowered into dung up to his armpits, then a hard cloth was placed within a soft one, wound around his neck, and the two ends pulled in opposite directions until he was dead. (Mishnah, Sanh. 52b)

The Toldoth Jesu, however, says that His execution could not take place on a tree, because Jesus had conjured all the trees and they rejected him, by breaking. At last, as the Jewish Encyclopedia article on Jesus, (p. 172) relates ". . .he was finally received by a large cabbage stalk," where his crucifixion was performed."

In a manner very similar to the New Testament account of the Jews' denial of Jesus' resurrection, the Toldoth Jesu perpetuated the fabrication that the absence of Jesus' body from the tomb was used as proof by His disciples that He had raised from the dead.

According to the 'Toledot' his disciples sought for his body in the tomb, but being unable to find it they used the incident as proof before Queen Helena that he who had been slain had ascended into heaven. It then appeared that a man — sometimes called 'Judas the Gardener' (Judas Iscariot) sometimes, indefinitely, the 'master of the garden' — had taken the body out of the grave, used it as a dam to keep the water out of his garden, and had flooded the tomb. Then there was joy again in Israel; the body was taken before the queen at Jerusalem, and the Christians were shamed. [8]

The Talmud echoes the Toledot's zeal to insult the name and the reputation of Jesus. According to Rev. I.B. Pranaitis,

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[8] "Jesus," *Jew. Encyc.*, p. 172.

> *Since the word Jeschua means 'Savior,' the name Jesus rarely occurs in Jewish books. It is almost always abbreviated to* Jeschu, *which is maliciously taken as if it were composed of the initial letters of the three words Immach SCH emo Vezikro—'May his name and memory be blotted out.'* [9]

In any case, the Talmud encourages the denegration of anything that has to do with the name and reputation of Jesus ". . .in the case of the wicked Balaam: whatever you find [written] about him, lecture upon it [to his disadvantage]." (Sanh. 106b)

Jesus In Hell

The Talmud, like the Toldoth, enjoys portraying Jesus as a fool in the most humiliating of circumstances. The unedited editions of Sanhedrin 107b say that Jesus was excommunicated for the thought of seducing a woman, and in his ensuing grief and confusion fell down and started worshipping a brick. [10]

Such degradation was, however, but the beginning of His disgrace. The *Jewish Encyclopedia* (p. 172) continues:

> *Jesus is accordingly in the following curious Talmudic legend thought to sojourn in hell. A certain Onkelos b. Kalonikos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus, who are here taken as the worst enemies of Judaism. He asked Jesus: 'Who is esteemed in that world?' Jesus said: 'Israel'. 'Shall one join them?' Jesus said to him: 'Further their well-being; do nothing to their detriment; whoever touches them touches the apple of His eyes.' Onkelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise.' (Git. 56b-57a)* [11]

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[9] Pranaitis, *The Talmud Unmasked*, p. 28.

[10] This is confirmed by the *Jewish Encyclopedia* article on "Jesus," p. 170.

[11] The Soncino translation inserts the name of Balaam in this passage instead of Jesus.

8. Persecuted or Persecutors?

The "degrading fate of those who mock the wise" becomes horribly apparent in the actual text of the Talmud.

> *He said: what is your punishment? They replied, with boiling hot excrement, since a Master has said: whoever mocks at the words of the Sages is punished with boiling hot excrement." (Git. 56b)*

Persecution of Christians

As with Christ, references in the Talmud to His followers are veiled by terms not understood by Christian censors. Two of the most common for Christians are "Minim" and "Minith." The footnote to Abodah Zarah 16b (p. 84) says that "Minuth" refers to "heresy with special reference to Christianity."

In Shab. 116 Rabbi Tarbon says:

> *the writings of the minim deserve to be burned, even though the holy name of God occurs therein, for paganism is less dangerous than minith; the former fails to recognize the truth of Judaism from want of knowledge, but the latter denies what it fully knows.*

Brotherly love did not need to extend to the "minim:" they may be legally thrown into a pit to die, as A.Z. 26b says:

> *R. Abbahu recited to R. Johanan: 'Idolaters and (Jewish) Shepherds of small cattle need not be brought up though they must not be cast in, but minim, informers, and apostates may be cast in, and need not be brought up.'*

Christians: Keep Out

Concerning Gentiles such as Christians who presume to make use of the Jewish Sabbath, the *Jewish Encyclopedia* tells us:

> *Resh Lakish (d. 278) said, 'A Gentile observing the Sabbath deserves death.' (Sanh. 58b) This refers to a Gentile who has accepted the seven laws of the Noachidae inasmuch as 'the Sabbath is a sign be-*

> *tween God and Israel alone.'* [12] *and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at the same time kept up the observance of the Jewish Sabbath."* [13]

Similarly, Sanh. 59a says: "A heathen who studies the Torah deserves death, for it is written, *Moses commanded us a law for an inheritance;* it is *our* inheritance, not theirs."

Christianity is vividly described in the Talmud as being worse than even the most wicked behavior of a Jew. In Abodah Zarah 17a, it says: "Rabbi Eleazar b. Dordia did not leave out any harlot in the world without coming to her. . .yet attained forgiveness because he hàd not committed the unforgivable sin of accepting Christianity." Likewise, incest is a "light sin" compared to Christianity. "Minuth," along with the Roman government, are the two daughters of hell, one seducing Jews to idolatry, the other imposing fresh taxes."

Because of the untrustworthy nature of a Christian, the *Jewish Encyclopedia* tells us that:

> *the testimony of a min was not admitted in evidence in Jewish courts (Shulshan 'Aruk, Hosen Mishpat, 34, 22); and an Israelite who found anything belonging to one who was a min was forbidden to return it to him.* (Hoshen Mishpat, 266, 2) [14]

They Will Persecute You

Christ's prediction that His disciples would suffer persecution is verified by the Talmud. Sanh. 43a describes how "Yeshu's disciples "Mathai," "Nakai," "Nezer," "Boni," and "Thoda" were executed by the Jews. The *Jewish Encyclopedia* ("Jesus", p.

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[12] The "Seven Precepts of the Noachidae were seven commandments which if any Gentile adhered to would exempt him from the condemnation of Judaism.

They prohibited:

1. idolatry. 2. incest. 3. homicide. 4. robbery 5. eating of limbs of live animals. 6. castration. 7. the mixing of breeds. (Sanh. 56b)

As the above passage illustrates, however, such observations fell far short of entitling a Gentile to the benefits and prerogatives of actually being a Jew.

[13] "Gentiles," *Jew. Encyc.*, p. 623.

[14] "Minim," *Jew. Encyc.*, p. 595.

171) confirms that these pseudonyms refer to Matthew, Luke, "Nazarene"—a general designation for a Christian in antiquity, Nicodemus, and Thaddaeus. The same article confirms that the Toldoth Jeshu identifies Peter, Mark, and John as Christ's disciples. The Toldoth, of course, also describes their execution.

To sum up a few of the many references against Christians in the Talmud, I quote from the rabbinic treatise on funerals, Treatise Semahot, ch. 2, p. 35:

> *At the death of one who had severed all ties with his people no rites whatever should be observed. His brothers and relatives should dress in white and cloak themselves in white. They should eat, drink and be merry, for an enemy of God has perished. As it is written, Do not I hate them, O Lord, that hate thee? And do not I strive with those that rise up against thee? I hate them with utmost hatred; I count them mine enemies.* (Ps. 139:21-24) [15]

As we have seen, vengeful Jews followed Christians wherever they went. By riot, defamation, and intrigue Judaism emerged into the first century A.D. as the most anti-Christian force the Church had yet encountered, employing every means at their command to silence the gospel.

Poppaea and Nero

The great historian Gibbon points out that the Jewish wife of the Emperor Nero, the beautiful Poppaea Sabbina, may have inspired Nero to blame a relatively unknown sect, the Christians, for the burning of Rome. He said:

> *We may, therefore, presume to imagine some probable cause which could direct the cruelty of Nero against the Christians of Rome, whose obscurity, as well as innocence, should have shielded them from his indignation, and even from his notice. The Jews, who were numerous in the capital, and oppressive in their own country, were a much fitter object for*

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15 *Tractate Semahot*, trans. by Dov Zlotnick of the Jewish Theological Seminary, New Haven and London, 1966.

> *the suspicions of the emporer* (sic) *and of the people; nor did it seem unlikely that a vanquished nation, who already discovered their abhorrence of the Roman yoke, might have recourse to the most atrocious means of gratifying their implacable revenge. But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; his wife and mistress, the beautiful Poppaea, and a favorite player of the race of Abraham, who had already employed their intercession in behalf of the obnoxious people. In their room it was necessary to offer some other victims, and it might easily be suggested, that, although the genuine followers of Moses were innocent of the fire of Rome, there had arisen among them a new and pernicious sect of Galileans, which was capable of the most horrid crime.* [16]

This theory becomes even more plausible after we read in the Talmud that "Nero was converted to Judaism and that from him was descended Rabbi Meir." [17] While the depth of Nero's conversion to Judaism may be questioned, the fact that Rabbi Meir became a giant of Judaism and one of the most often-quoted rabbis in the Talmud, lends credence to the zeal of Poppaea and that she was probably as intent upon protecting her fellow Israelites as making scapegoats of the detested Christians. At the least, she had a tremendous influence over Nero. The Emperor thought so much of Poppaea that he lavished a year's worth of the world's production of frankincense upon her funeral pyre. And yet such magnaminity by Nero scarcely atoned for her ignoble end: she had been kicked to death by Nero in one of his drunken rages.

The first Neroan persecution of Christianity, undertaken in 64 A.D., while Poppaea was at the height of favor with Nero, was one of the bloodiest outrages the Church had to endure at any time. Perhaps it was with a memory of the great Jewish harlot, Poppaea Sabina, drunken with the blood of the martyrs, and astride the seven hills of Rome, that the Apostle John described his vision of the Great Harlot of the last days.

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[16] Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, vol. I, p. 459

[17] "Nero," *Jewish Encyc.*, p. 88.

9

Back to Babylon

By the first century A.D. with the close of the apostolic era, Israel had rejected the Son of God and, as the book of Acts recounts, had been engaged in a relentless campaign of persecution of His followers. What might be expected of the future development of such a people? Would God honor that rejection of His Son by leading them into fresh truth? Or would the Jews become heir to the "seven devils" of unbelief which Scripture prophesied would indeed inhabit them after their rejection of Jesus Christ?

From their earliest beginnings, the Jews, like the rest of mankind, were preoccupied with finding ways to circumvent the clear commandments of God. But owing to Israel's unique position in God's scheme of things, their passion took on an obsessive character. The Talmud stands as a monument to at least eight centuries of Pharisaic efforts to "make the commandment of God of none effect."

The Talmud

After the destruction of Jerusalem in 70 A.D. and the total exile of the Jews from Palestine, an industrious Pharisee and dabbler in Kabbalah, Johann Ben Zhakki, and a group of his disciples established an academy at Jabneh with the intention of finally putting the oral tradition of the Pharisees into writing. (In Jesus' time, while the oral tradition was accepted by the Jews as authoritative, it still did not command the veneration given to the Bible, largely because it had never been committed to writing.)

This was finally accomplished by Judah Hanasi (referred to as

"Rabbi" in the Talmud) at Sepphoris in 189 A.D.

> *The outstanding achievement of the academy under the Rabbi was the final and authoritative arrangement of the entire oral tradition — Mishna. The effects of this great work were incalculable. In the period of the Tannaim (teachers) which came to a close with Rabbi, the Bible had been studied and expounded as the primary source of religious tradition. Henceforth, the Mishna became the primary text. . . .*"[1]

The Pharisees in Command

With the exaltation of the written oral tradition or "Mishna" to that of greater importance than the Bible as we saw in Chapter Two, its authors, the Pharisees, underwent a corresponding increase in importance. The "synagogue of Satan" gained absolute authority and control over the further religous development of the Jewish nation, providing the worst possible leadership.

Spurning Moses, these Pharisaic rebels could now through the Talmud counsel the children of Israel: "My son, give heed to the words of the scribes rather than to the words of the law." (Erubhin f21b) "He who transgresses the words of the scribes sins more gravely than the transgressors of the words of the law." (Sanhedrin 10, 3 f88b)

Babylon — New Promised Land

Because Rabbinism, or modern Judaism, is Babylonian in origin it was natural for the Palestinian leadership, owing to increasing strife and Roman opposition, to join with Babylonian Jews in proclaiming Babylon "a new promised land" for the Jews of the world. Of course, the great majority of world Jewry already lived in Babylon and had for over 600 years. Multitudes had flocked there immediately after the destruction of Jerusalem

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[1] "Academies," *Univ. Jew. Encyc., p. 64.*

by Titus and after the Bar Cochba rebellion in 135 A.D.

Yet not until the formulation of the Mishna and the general migration of the rabbis to Babylon did the position of Babylon as the new center of Judaism become complete. ". . .in the second century C.E. Babylonia had become a bulwark of Judaism. . . .The former land of exile had become a land of refuge."[2]

When the Mishna was presented to Jews of Babylon, it was generally well received. Only one small group, the Karaites, rejected it, claiming the Bible to be the only source of revelation. The vast majority of Jews agreed that the opinions of the scribes and Pharisees constituted a greater revelation than that of the Torah, or Law of Moses. Henceforth, the Mishna has been considered the greater part of the Torah and included under its name.

Thus, in the centuries following the death of Christ, on the plains of Shinar, Pharisaism took permanent root. Large academies of scribes were established at Sura and Pumbeditha. A vast compilation of the rabbi's opinions, judgments and hair-splitting disputations — additional to the original law — was amassed, called the "Gemara."

A Palestinian equivalent of the Gemara was also formed by Jewish scribes back in Palestine. Yet because the greatest Jewish learning and leadership now centered in Babylonia, the Babylonian Gemara took precedence. By about 500 A.D. this was finally combined with the Mishna into what became the "Babylonian Talmud," the greatest religious authority for Jews of all time.

The Moslems Look to Moses

With the rise of Islam in the seventh century A.D., Babylonian Jewry entered their period of greatest power. Mohammed, of course, was greatly influenced by the Jewish law. Although his followers persecuted Jews during Islam's beginnings, the Saracens soon began to tolerate Jews because they saw in them a powerful ally against their enemy, Christianity.

In fact, although the Sons of Ishmael were considered spiritual usurpers by the Jews, in the Jewish mind Moslems

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[2] "Babylonia," *Univ. Jew. Encycl.*, pp. 13- 14.

were less of an evil than Christianity. For this reason the Babylonian Jews willingly cooperated with Moslems in anti-Christian forays not only in the East but as far west as Spain. They provided spies, scouts and monetary assistance to the forces of Islam, so that as far as Islam extended, Jews were in its wake.

The Pharisees Take Root

Jewish academies burgeoned with the rise of Islamic power; world Jewry more than ever looked to Babylon for spiritual guidance. Jews everywhere sent inquiries to the rabbis of Sura, Pumbeditha and elsewhere, seeking answers to religious disputes. Often the numbers of inquirers who came in person were so numerous that they had to wait outside the academies before being admitted.

The *Universal Jewish Encyclopedia* tells us:

> *The 7th century found the importance of Babylonian Jewry considerably increased. During the preceding 300 years, Palestine had been merely a place of veneration, while Babylonia became the center of Jewish life and learning. Babylonian Jews no longer looked to Palestine for instruction; even the heads of the schools at Tiberius were Babylonian Jews.*

After 658 A.D., "Babylonia was the spiritual center of Judaism, and its influence brought many Babylonian customs into general use. . ." [3]

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[3] *Ibid.*, pp. 16-17.

9. Back to Babylon

Fig. 1. Ancient academies. Outdoor teaching as practiced in Palestine and Babylonia during the Talmudic period. Neither teacher nor pupils carried notebooks, as all lessons were committed to memory. The lesson was a discourse, after which the pupils asked questions or engaged in discussions. (From the *Jewish Encyclopedia)*

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Occult Israel

Having provided a brief background for the Babylonian origins of Judaism, we are now ready to consider certain occult influences which Judaism absorbed during its tenure there — specifically, astrology and that system of theosophical speculation and magic called Kabbalah.

The remainder of this chapter will be spent in probing the enormous part which Babylonian occultry played in the development of rabbinic Judaism — a role which is crucial to our understanding of the depths of Israel's apostasy and of the spiritual identity of modern Israel.

While most Christians are vaguely aware that the traditions of the Pharisees involved "making the law of God of none effect," most of us do not think of Judaism as containing "sorceries" as such. We have been taught that the Jews' fidelity to the law of Moses forbade dabbling in the black arts. Yet nearly 16 centuries spent in Babylon, the occult center of antiquity, was not without its deep effect upon the Jewish people. They assimilated much of the culture of Babylon, such as the Babylonian calendar, its system of vowels and consonants, certain of its feast days, such as the Feast of Tammuz, as well as much of an ethnic nature. More serious, however, was the absorption of the Babylonian mentality in regard to demonology and the black arts.

Rabbi Trachtenburg says :

> *The sources indicate that the Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding, of employing demons for divinatory purposes. . . .We find accounts of*

the magician's power to project his soul to far distant places, there to perform an errand, and then to return to his comatose body.[1]

Astrology Invades Judaism

There is hardly any major occult practice found in Babylon which does not find expression in the Talmud or Kabbalah, but the Jews especially excelled at astrology. The *Jewish Encyclopedia* tells us that at the end of the Jewish sojourn in Babylon:

Astrology. . .was practiced by Jews. . .both as a professional art and as a science. Coming from the East, they were looked upon as heirs and successors of the Chaldeans, and, probably for this reason, were regarded by the Occidental world as skilful masters of the art of Astrology; their supposed power over destiny filling the multitudes with awe and fear. . . .Indeed, in the eighth and ninth

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[1] Rabbi Joseph Trachtenburg, *Jewish Magic and Superstition*, Behrmann's, New York, 1939, p. 13.

The *Jewish Encyclopedia* confirms that Jewish occultism in pre-Christian times occurred within the framework of gnosticism, which it repeatedly insists was a Jewish invention. "It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church fathers. Some derive all heresies, including those of gnosticism, from Judaism." ". . .the principal elements of gnosticism were derived from Jewish speculation. . ." ". . .since the second century B.C. gnostic thought was bound up with Judasim, which had accepted Babylonian and Syrian doctrines. . ."

The principal doctrine of gnosticism was that the flesh was intrinsically evil, not morally neutral as both the Old and New Testaments imply. Man was by definition sinful, not because of moral acts, but because he was stationed so far beneath God. The aim of all gnostics was to discover that "gnosis" or pure knowledge which would enable them to ascend above their wretchedness.

Although some gnostics found the key to such transcendence in philosophy and self-discipline, the Jews ultimately settled for the complex system of magic, incantation, numerology and mystical speculation which later became the Kabbalah.

Because Jewish gnosticism ultimately spread throughout the ancient world to become one of the most compelling philosophies of the first several centuries A.D., it is natural that it express itself not only as heretical Christian gnosticism but exert a subtle influence upon orthodox Christianity. There can be little doubt that the contempt for the flesh which resulted in the asceticism, celibacy and monasticism of the second and third centuries A.D. can be laid squarely at the feet of gnostic influence. Similarly, such attitudes, as reflected not only in Augustine but even later in the beliefs of both Luther and Calvin that the flesh is inherently corrupt (a condition which can only be resolved by death), is but the continuation of the gnostic rationale.

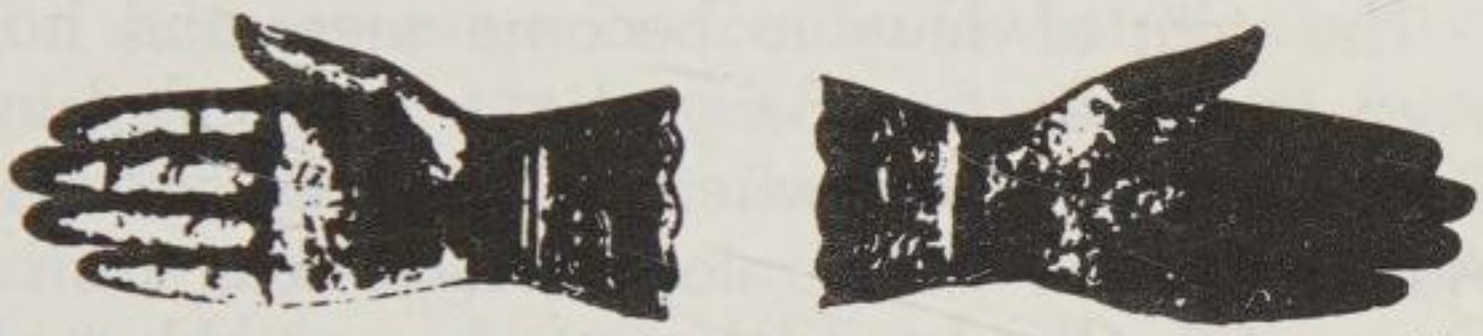
If gnosticism, then, is a Jewish creation as the *Encyclopedia Judaica* insists, we are forced to conclude that the Pharisees not only poisoned their own well but introduced an element of confusion into Christian theology which we still have not emerged from. ("Gnosticism," *Jewish Encyc.*, p. 681.)

This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons, and is given in "Raziel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Psalm, xci. 11; the names of Adam and Eve; also חוּן, which is equivalent to חוה, Eve (in the אי"ת ב"ש system, see AT-BASH, ן=ה); then לילות, probably a misprint for לילית, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (יהוה = כוון; in this permutation each letter is represented by the next succeeding letter of the alphabet, thus י = כ, ה = ו etc.). Outside of the shield of David stand the initial letters of the well-known prayer by Nehunia b. ha-Kana, אנא בכח, also the words, קרע שטן, "May Satan be torn asunder!" The innermost space finally contains words from Ex. xi. 8, and permutations of קוף, a mystical name of God.

Fig. 2. Jewish amulets and charms. Although derived from Babylonia, the use of amulets, charms, etc., has continued, especially among Hassidic and Oriental Jews until the present. The "Star of David" or "hexagram" (above), symbol of modern Israel, actually had nothing to do with David but was a medieval Kabbalistic amulet believed capable of warding off demons. Similarly, amulets (right) have been important to Jews since Biblical times in warding off the influence of Lilith, demoness of Babylonian theology, the "evil eye," and many other unseen occult forces.

1. AMULET FOR PROTECTION AGAINST LILITH.
(From the "Sefer Raziel.")

2. SILVER MEDALLION WITH שדי ON OBVERSE, AND DAVID'S SHIELD ENCLOSING FLEUR-DE-LIS ON REVERSE. 2⅜ × 1⅝ in.



3. GOLDEN HAND USED FOR PROTECTION AGAINST THE "EVIL EYE," WITH שדי IN THE PALM. 2¼ × 1 in.

4. PARCHMENT WITH INVENTED PYRAMIDAL INSCRIPTION AFTER THE STYLE OF ABRACADABRA. Diameter 1⅝ in.

PARCHMENT WITH PERMUTATIONS OF יהוה, אדני, AND אהיה. 9¼ × 1⅝ in.

[Nos. 1, 2, 3, and 5 reproduced by courtesy of the United States National Museum, Washington, D. C.]

(from the *Jewish Encyclopedia*)

> *centuries, Jews were the foremost masters in Astrology.*[2]

In their beginnings, of course, such was not allowed, even among the Pharisees. Shabethai 156a recounts that:

> *Abraham said 'Lord of the Universe! I have consulted my horoscope and it is not fated that I beget a son.' God answered, 'Away with your astrology! The planets have no influence over Israel.'*

Yet by the fourth century A.D., the Jewish Encyclopedia tells us, a belief in astrology was prevalent among the Jewish leaders, whom, it says, held that each person has a guardian star from birth. An example of this is also from Shab. 156a, where one rabbi asserts, "The planet under which a person is born determines whether he is wise and rich, and the planets do affect the lives of Israelites."

The right of Jews to become seers and horoscope makers even to the ancient Babylonians is revealed in the Talmud in Babba Bathra 16b where one rabbi asserted: "Our father Abraham wore an astrological table over his heart and all the Kings of the East and West used to attend at his house to consult it."

The Talmudic Horoscope

By the sixth century A.D., the Talmudic rabbis had compiled a horoscope for the use of world Jewry, and it was evidently widely utilized. Although there was some opposition to astrology even as late as the time of Maimonides in the 12th century, astrology had become firmly entrenched in Jewish thought. Although certain conservatives opposed it and still do, "The belief was too deeply rooted to be abandoned by the great majority of thinkers."[3]

When the Jews were finally expelled from Babylon in the

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[2] "Astrology," *Jew. Encyc.*, pp. 243-244.

[3] *Ibid.*, p. 245.

beginning of the 11th century A.D., they continued the trend of taking occult learning with them to the West. The above article says that a Jewish astrologer, Jacob ibn-Tarik, imported the astronomical tables of the Hindus to Baghdad in 777 A.D., while Jewish works of astrology, as well as works by Mohammedans, were translated by Jews into Hebrew and Spanish. Jews also composed compendiums of such occult learning and widely disseminated them for the benefit of the West and their own people. With hopes for world dominion shaken by renewed persecution from the Moslems, and recent expulsions from Babylonia, their "second land of promise," Jews worldwide looked to horoscopes for hope of the coming Messiah. "Astrology was made the basis of Messianic calculations in almost every century."[4]

The Zohar

The legacy of Babylon, in addition to astrology, was the development of Kabbalah — a magical theosophical system which combined a surface reverence for the law of Moses with literally every occult fancy which the Jews absorbed from Babylon. Although the Kabbalah achieved its greatest influence during and after the Middle Ages, it can claim an ancient origin. Quoting the Christian Hebrew historian, Edersheim:

> *It is undeniable that already at the time of Jesus Christ, there existed an assemblage of doctrines and speculations that were carefully concealed from the multitude. They were not even revealed to ordinary scholars. . . .This kind bore the name of Kabbala, and as the term (of Kabbalah, to receive, transmit) indicates, it represented the spiritual traditions transmitted from the earliest ages, although mingled in the course of time with impure or foreign elements.*[5]

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[4] *Ibid.*, p. 245.

[5] Alfred Edersheim, *La Societe Juive au temps de Jesus Christ*, French translation, pp. 363-364. Translated into English by Nesta M. Webster in *Secret Societies and Subversive Movements*, p. 10.

The *Jewish Encyclopedia* confirms that the Kabbalah developed in Babylon:

> *Although Palestine was the birthplace of Jewish mysticism, the land where the Cabala was conceived and born, it was in Babylonia that it attained its greatest importance. . . .Esoteric speculation stirred the imagination of Talmudic Rabbis. . . .*"[6]

In essence, the Kabbalah, as preserved in the Zohar, completely subverts everything which God ever tried to teach the Jews about Himself and about ethics and religion. We will consider the philosophy of the Kabbalah in greater detail in the next chapter. For the moment, suffice it to say that what the Kabbalists constructed in the Zohar was a pantheistic system very similar to Gnosticism and even Hinduism, in which God *is* everything and yet is unknowable. God, the "En Sof," if He exists, is utterly remote, beyond understanding and neither cares for nor is even aware of humanity. However, the Kabbalists believed His rarified essence filters down through progressive levels of reality called "Sefirot" until such entities as archangels, angels, Israel and at the very bottom, the demons and Gentiles are manifested.

In other words, the rabbis exalted God out of existence. In place of their traditional conception of God as a concerned, conscious being, actively intervening in the affairs of Israel, the kabbalistic rabbis pronounced that the Universe itself is, in a sense, God. In a manner very similar to the quantum theory of physics, the Kabbalists said that all that really exists is light at different levels (or wavelengths as we would say today). The highest level of God is the "En Sof" — a Being utterly unknowable, indescribable, unconcerned about man and without thought or opinion. At the bottom is the material world composed of demons, but dominated by Israel.

Two Types of Kabbalah

Because Kabbalah involved a distinctive philosophy as well as crude magic and folklore, it has been traditionally divided into

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[6] "Cabala," *Univ. Jew. Encyc.*, p.616.

two categories: theosophic or speculative Kabbalah, and experimental or practical Kabbalah. The first deals with contemplation of the pantheistic world system, which, as I said, replaced the traditional theism of the Hebrews. The second deals with the mystical uses of magic and the Divine Name of God, or Tetragrammaton. By mystic invocation of the Divine Name, the juggling of words of Biblical texts, and by the use of numerous other devices, the practical Kabbalah was the effective means whereby the kabbalistic rabbis thought to perceive new interpretations of Scripture and magically alter events of the world. The most important of these events concerned lessening Gentile power in the world and hastening the appearance of the Messiah.

The Sefirot: Instruments of Creation

Despite such practical applications of the Kabbalah, its dominant theme is the philosophical question, "How can an infinite and incomprehensible God create a finite and comprehensible universe without contamination of His essential nature?"

The answer is, the Kabbalists said, that the Ultimate Deity, the "En Sof," brought the world into being in an indirect manner. In order that He might not be contaminated by finity He manifested Himself in ten "sefirot," ten divine emanations, or "go-betweens," who by gradation from the first to the last could bring into being the Universe, with angels, men, demons and all that is righteous or profane.

Yet neither the "En Sof" nor the sefirot actually "create" anything. All that exists is merely an emanation of the eternally existent, all infusing God. The sefirot are the active agencies, eternally present in the primal will of God, which make comprehensible and active Him who is otherwise beyond thought and motion. The sefirot did not come into existence at any point in time, for according to the Kabbalists, there is no difference between the intention of God and its spiritual or physical reality. Thus the sefirot and all they form constitute the manifested will of a God which is eternally present.

What this means in simple language is that while the common man looks upon the material universe as complete in itself, the Kabbalists considered material to be dependent for its reality upon deeper and deeper layers of reality, the deepest of which,

the En Sof, was incomprehensible.

The Divinity of Man

Ridiculous as the philosophy of Kabbalah may seem, it was and still remains a broadside attack upon the basic theism of the old Hebrew religion. There is perhaps no fear more basic to man, besides his fears for survival, than the dread that he is being observed by an intelligent and possibly disapproving God.

This uneasiness is not confined to the savage. The voice booming out of the sky above the Garden of Eden, saying "What hast thou done?" grates not only on us, but especially upon those rabbis who feared a God who was watching and listening to them as they perverted His law. The Kabbalah is an incredibly elaborate system of rationalizations to explain away that God and in His place establish the *divinity of man,* i.e., Israel.

This helps us understand why Judaism often seems more of a humanism than a religion. After all, if God is neither aware nor intelligent, utterly remote from the universe, then all that really matters is the operations of the physical world, whether visible or invisible. If one wants to label the universe and the metaphysical hierarchy, consisting of the sephirot, as "God," one may do so. If one does not want to label it God, but "matter," or "energy," one may do that as well. This helps explain why so many Jews are considered good Jews and yet are humanists and atheists. Being an important factor in mainstream Judaism for at least 700 years, the Kabbalah made "God" merely a word, which for modern Jews may or may not be used to describe material essence.

Far from resisting the influences of Babylon, the Kabbalah attests that during the 16 centuries Judaism dwelt there it actively absorbed pagan influences, as much as when the prophets rebuked them for that in Palestine.

The Kabbalah Moves West

When the Jews were expelled from Babylonia they spread kabbalistic lore throughout Europe. We are told that in the 10th century knowledge of Kabbalah moved from Italy into Germany as "mystic groups made the study of the occult science their principal occupation, evolving a doctrine in many respects

similar to that of Jewish mystics in Babylonia."[7]

As Kabbalah moved out of Babylon with the Jews, its emotion and ecstasy met head on with the icy glare of Maimonides, the great Jewish scholar who, like others, was dedicated toward making Judaism harmonious with Greek philosophy and rationalism. But the influence of the philosophic school of Maimonides wilted before this new activism out of Babylon, and was not to be regained for centuries to come.

> *While the attempt. . .to harmonize Talmudic Judaism with aristotelianism failed in spite of the brilliant achievements of Maimonides and his school, the Cabala succeeded in being merged so entirely in Talmudic Judaism that for half a century the two were almost identical.*[8]

Revolution

During the centuries following exile from Babylon, rabbinical leaders became increasingly receptive to widespread use of the magical Kabbalah. Thus large numbers of rabbis throughout Europe, but especially in Spain, where Judaism was strongest, turned to the explanation of Judaism given by Cabala.

What really excited them was that the Kabbalah preached revolution. It told them that they need no longer wait upon an inscrutable God to grant them their Messiah (and world dominion) at His pleasure. Instead, since they were in effect divine, they could bring in the Messianic Age themselves. By the employment of kabbalistic magic they could appropriate material gain as a result of their own efforts and produce a Messiah to rule over them.[9]

Although Kabbalah had been developed and practiced in varying forms since the time of Christ, it was not until 1300 that a single sourcebook of Kabbalah was produced, the Zohar. After its publication it became of the greatest importance in

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[7] *Ibid.*, p. 617.

[8] "Cabala," *Jew. Encyc.*, p. 47.

[9] "Cabala," *Univ.Jew. Encyc.*, p.615.

spreading the practice of Kabbalah throughout Europe.

Credit for much of the popularization of the Kabbalah throughout Europe after the expulsion of the Jews from Spain in 1492 belongs to Isaac Luria, a Palestinian mystic who, having studied in Egypt, the home of magic and ascetism, expanded upon the methods of Kabbalah and emphasized its ascetical aspects. His "modern" school of kabbalism laid claim to spectacular feats of the magical and occult which, at a time when Messianic rumors and hopes of immediate world conquest abounded, incited European Jewry into religious fervor seldom experienced. As the *Jewish Encyclopedia* reveals:

> *The theoretical or speculative Caballa was no longer sufficient to serve the needs of the Jews. The harassed and afflicted people needed some mystic talisman wherewith to ease their pain and conquer the terrestrial world. Luria provided them with this. He invented a whole system of amulets, conjurations, mystic jugglery with words and numbers, and a process of ascetic practices whereby the powers of evil might be overcome.*[10]

The Kabbalah In Poland

In Poland, the kabbalism of Luria mushroomed. It was immediately received, expounded, and practiced by the Talmudic rabbis. Although, the same source continues, "There were indeed rabbinical authorities who would restrict its study to a narrow circle, but their admonition was not heeded. Almost all the great Talmudic scholars were Cabalists who wrote books on the subject.[11]

During this period Jewry was unusually ripe for Babylonian magic, and the Jewish magicians who spread it were in abundance, not only among rabbis but the laity as well.

> *There were mystic tendencies afloat in the 16th and 17th centuries, and the Jewish scene was swarming with all kinds of fanatic dreamers and*

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[10] *Ibid*, p. 618.

[11] *Ibid*.

> *visionaries. It was the classical age of the Cabala, and thousands had been caught by its fantasies and delusions.*[12]

The Kabbalah at this time was a Babylonian brew which included such occult features as reincarnation, necromancy, conjuration, astral projection, cooperation with demons, astrology, numerology and a vast system for the use of charms, amulets and incantations.

Thus in the 16th and 17th centuries the Jews of Poland and much of Europe went whoring after Kabbalah. Those wicked shepherds of Israel, the Kabbalistic rabbis, like their ancient mother, poured out the filthiness of their spiritual fornication not only upon their flock but upon the world as well.

Kabbalah – Fountain of Wickedness

In short, most of what was distinctive of Babylonian and Egyptian sorcery was included in the Zohar. Even today virtually all occult systems (especially theosophical ones) and practices, including witchcraft and Satanism, borrow heavily from the Kabbalah in their rituals and symbolism.

Due largely to the age of reason and science, as well as the inevitable backlash against kabbalistic excesses, Kabbalah died down during the 19th and 20th centuries and Judaism has been free not only to rediscover the more rational conception of Judaism provided by Maimonides, but also to branch out into the more liberal forms of Judaism, expressed by "Haskalah" or the Reform movement. Only the arch-fundamentalists, the Hassidic Jews, transplanted from Europe to Brooklyn, New York, have openly specialized in the practice of Kabbalah in recent times.

The Kabbalah Rises Again

However, a recent *Newsweek* article (May 26, 1980, p. 55), presents strong evidence that in reaction to the coldness of formal Judaism, and the problem of growing apathy and secularism, the Kabbalah may again experience a revival within Judaism. In an

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12 "Hasidism," *Univ. Jew. Encyc.*, p. 238.

article entitled "Israel's Mystical Rabbi," Adin Steinsaltz, probably the most brilliant and influential rabbi in the world, is described as lending his full resources toward reviving an interest in Kabbalah. Praised by Dan Segre of Haifa University as "A genius of the highest order. . .the sort of mind that comes around only every couple of thousand years," Steinsaltz, having attracted disciples from "every faction in Israeli society," is holding evening seminars on the Kabbalah which have attracted "Such prominent politicians as the late Prime Minister Levi Eshkol and the former Finance Minister Pinhas Sapir as well as scholars and students from around the world."

In his latest work, *The Thirteen Petalled Rose,* Steinsaltz presents the Kabbalah "as the authentic theology of the Jewish people" and 'hopes to demonstrate that the secrets of the Kabbalah — which rationalistic rabbis of the nineteenth century dismissed as dangerous magic — are fully consonant with the traditional rabbinic Judaism."

What is astonishing about Steinsaltz is that he disproves the prevalent notion that the scientific method robbed the Kabbalah of any appeal to modern thinkers. Considered one of the greatest intellects of our age, Rabbi Steinsaltz writes widely on science fiction, archeology and zoology, and "discourses easily on contemporary films, French literature, and Israeli politics," yet is a Jewish fundamentalist, accepting the Kabbalah literally as the Word of God.

Steinsaltz is described as fervently believing in the existence of the ten sefirot, angels and demons, whom he believes magically come into existence and are maintained as a result of human activity. In addition, Steinsaltz accepts the thoroughly racistic doctrine that all Jews, by virtue of having been born Jews, function as a holy priesthood whose role is to sustain the very existence of the world, as well as to "repair" it. Similarly, he maintains that the Torah and its Hebrew letters constitute the "blueprint" out of which the world was made. All of this, as well as his belief in reincarnation, is standard and very ancient kabbalistic lore.

The article concludes by saying that through his popularization of Kabbalah "Steinsaltz has breathed fresh life into Orthodox Judaism, providing mystical underpinnings to Biblical observance, and he has demonstrated to secularized Jews that Jewish law may be truly a path to spiritual fulfillment."

Thus, the least this article does is point out that while the

10. Occult Israel

Kabbalah may have been neglected, the fact that perhaps the world's most brilliant rabbi is spending his full time defending it and influential Jews are flocking to study it, is proof that it is not dead.

Fig. 3. Eighteenth Century Jewish amulet for protection of a newborn child against Lilith, ancient goddess of the Babylonians. This amulet, for use by Persian Jews, shows Lilith with outstretched arms bound in fetters. Across her body is written, "Protect this newborn child from all harm." On each side of her are the names of Adam and Eve and the patriarchs and matriarchs. Above are the initial letters of a passage from Numbers 6:22-27, and below from Psalm 121.

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Babylon in Review: 1,600 Years of Darkness

The Kabbalah is one of the threads which historically has not only bound Judaism together, but if we follow it backward, can only lead to one destination—Babylon.

Looking back, Israel dwelt nearly 1,600 years upon the well-watered plain of Shinar, a period equal to her sojourn in Palestine. It was there that she begat the Scribes and Pharisees, her children by the Devil, who became her oracles. There she acquired her Oral Tradition, which made the commandments of God "of none effect." There she had taken root, the personification of that woman of wickedness which God told Zechariah would be established in Shinar on her own base, rather than upon the foundation of His righteousness (Zechariah 5:5-11). In her arrogance, she literally reenacted what the rebels of Korah had anticipated millenniums earlier, and she is incomplete only in that she has not tasted the full wrath that Korah received.

Yet in her expulsion she had to wistfully turn and look again at the land that had been her only native home—not Palestine, but back to the mound of Babel where she learned all that she thought was truth. Her veneration and confidence in Babylon is recorded in the Talmud, saying, "We have a tradition that Babel will not witness the sufferings that will precede the coming of the Messiah." The footnote to this passage says, "These are the 'throes of the Mother of Zion which is in labor to bring forth the Messiah—without metaphor, the Jewish people.' " (Kethuboth 111a)

Legacy of Babylon

The Mother of Zion was in labor then, as she remains today, to bring forth out of her own children a substitute spouse and heirs for those she lost as 'heirs of faith' to her first husband, Jesus Christ. Though she was compelled to wander once again, there was much she had taught her children in Babylon which would always be with them wherever they wandered. "Yet even when they closed the doors at last, after ten centuries of activity," the *Jewish Encyclopedia* concludes, "the Babylonian schools were not dead. New institutions of learning arose in Lucena and Cordova, in Mayence and Rome, in Prague and Vilna, where the works of these ancient schools were studied and treasured. Countless generations were to live by their teachings and find inspiration by their wisdom." [1]

The history of Judaism to that hour and to the present hour has been shaped more by the Pharisees, whom Jesus called "children of the devil," than by any other force. Those children whom she begat in Babylon had wrested control from the sacred priesthood and the prophets and from the Torah itself. By the Talmud they had created the mold into which the Judaism of the future would be cast.

A Revolution In Judaism

Having followed the Jews thus far, it must be obvious that a deep and fundamental change in Jewish attitudes had taken place, not only in its theology but in its view of Nature, the universe, and the principles that undergird it. Perhaps it is well to repeat one of Jehovah's ancient admonitions to Israel as she was about to enter her land of Promise. In the book of Deuteronomy we see that God has very strong and rigid opinions concerning those very practices which we have just been considering, many of which became incorporated into the Talmud, and for which the Hebrews under Joshua were commanded to expel the inhabitants of Canaan.

> *There shall not be found among you any one that maketh his son or his daughter to pass through the*

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[1] "Academies," *Jew. Encyc.*, p. 67

fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. (Deuteronomy 18:10-12)

Another Exile for Israel

Now, millenniums later, the Jews in turn had been expelled from another land upon which they had set their hopes. For what reason? Because of Gentile bigotry? Partly, but also because, having failed to uplift the pagan nation in which they dwelt, they had instead learned its ways, and by virtue of their greater light, had in turn become more corrupt than it. A culture which had produced the highest ethical system known to man now produced legal quibbles, horoscopes and pedlars in the black arts. Christ's prediction: "Your house is left unto you desolate" could not have been more literally fulfilled. The desolation of Jerusalem was less tragic than the barrenness of Jewish ethics and the resulting desolation of the chambers of the Jewish heart. As the prophet said, ". . .they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," (Jeremiah 2:13). This was part of the great "famine" prophesied, forecasting "not a famine of bread, nor a thirst for water, but of hearing the words of the LORD," (Amos 8:11).

The *Jewish Encylopedia* reveals the spiritual wasteland that Judaism had become by the latter part of her sojourn in Babylon, saying: "The most profound scholars were adept in the black arts, and the Law did not deny its power. The people, who cared little for the views of the learned, were devoted to witchcraft. . ." [2]

Jews Take Occult To West

Far from redeeming the nations of their dispersion, the Jews had absorbed heathen abominations and become paganism's

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[2] "Magic," *Jew. Encyc.*, p. 255.

most ardent evangelists, making God's name, as St. Paul said in Romans 2:24, to be ". . .blasphemed among the Gentiles. . . ." No longer receiving her oracles from Mt. Zion, Israel instead gathered occult lore from every far flung cesspool of antiquity and took it to the West. Thus, Egypt

> *. . .gave Judaism its magic and Babylonia gave it its divination, while Hellenism served as the connecting link. This ancient magic, blended with Hellenistic and medieval European elements, was incorporated in the 'practical Cabala.' At the close of the Middle Ages the Cabala influenced the Jewish and Christian world alike.*[3]

The well springs of guidance and inspiration that once poured forth the most beautiful and profound literature known to man had become so mired by the Pharisees that they could only produce the bitter and toxic waters of magic, hatred and legal disputation. Yet having drunk so long from that corrupted spring, the flock of Israel knew no other. Never having tasted better, the "sons of the sorceress, the seed of the adulterer and the whore," as Isaiah called them (Isaiah 57:3), had become addicted to the wine of their mother's fornication. Henceforth, as the *Jewish Encyclopedia* concludes, Israel would drink and be made drunken out of the fountain of the Talmud: "In view of the authority which the Talmud possessed for posterity, the magic in it could not but influence later generations." [4]

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[3] *Ibid*, p. 256.

[4] *Ibid*.

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The Conspiracy of Kabbalah

Because a knowledge of Kabbalah is so vital to an understanding of Judaism's past and future it is crucial that we probe even deeper into its secret teachings. This chapter will plummet to the depths of what Kabbalah is all about — an attempt by the Pharisees and their descendants to wrest control of this world from God and give it to themselves. Since the full significance of Kabbalah today cannot be grasped without a rough appreciation of the way it structures the universe and world, it is necessary to consider in detail the Kabbalah's view of the underlying dynamics of existence and how Jew and Gentile participate in it.

If God is "beyond" intelligence, as the Kabbalah affirms, without concern for us or our affairs, then who really runs the Universe? That function belongs to beings sufficiently lowered from the heights of the Incomprehensible. Such beings exist on a wavelength of light low enough that rational thought can begin. These are the Archangels and their descendants, which include the Jews. God, the En Sof, is indeed the Source, but the real "brains" of the universe reside in those Israelites who by prayer, work, and study of the Torah, [1] as well as by magic and mystical uses of the Hebrew alphabet, are able to manipulate light and create the myriads of entities which populate both Heaven and earth.

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[1] The "Torah" to modern Judaism is not limited to the Old Testament, but embraces the Talmud, Kabbalah and various rabbinic treatises, as well as any study or activity which epitomizes the goals of Judaism.

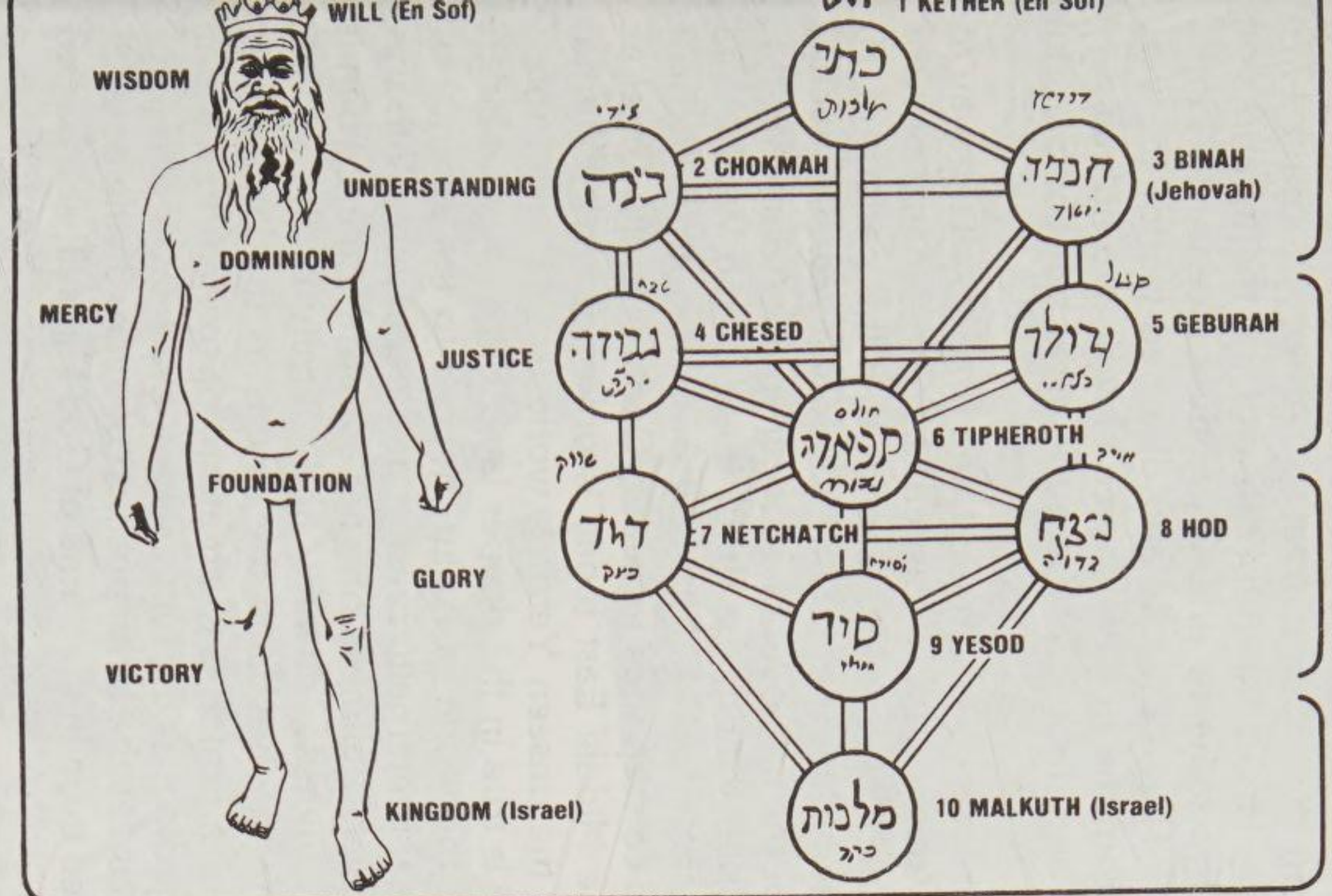

Fig. 4. Adam Kaedmon, the ten Sefirot, and the five levels of Kabbalistic cosmology.

Kliphoth: The Lowly Gentiles

However, it is important that one is not born *too* low beneath the En Sof. For, as the chart reveals (fig. 4), beneath Israel the light has become so degenerated that it produces what are called "Kliphoth," "shells," or demons. This includes the ten orders of demons, the ten arch devils, and of course, the lowly Gentiles, of whom the rabbinic treatise Sepher Or Israel 177b advises: "Take the life of the Kliphoth and kill them, and you will please God the same as one who offers incense to Him." (Pranaitis p. 82) [2] This is the vile and distorted world, the very end of the road from the original source of light and holiness—a world of chaos and disorder, where the great serpent Samoul rules.

Although the progression from God, the En Sof, all the way to the Kliphoth is most easily grasped as 10 emanations or "sephirot," the Kabbalah actually teaches that this pattern of 10 divisions is repeated four different times before it actually reaches the Kliphoth. Thus the first layer or 10 is called the Azilutic World, the second the Briah World, the third, the Yetzirah World, and the fourth the Assiah World. The tenth emanation in each of these four worlds corresponds to Israel. Consequently, Israel as we see her in the Middle East today is only her most external manifestation: In the unseen Yetzirah world Israel is even more actual. The same is true in the deeper layer of reality, the Briah world. Finally, in the world of Azilut, nearest to the essence of God Himself, Israel is eternally present and necessary. With this in mind we can catch a glimpse of what Judaism means when it speaks of the uniqueness, divinity, and eternity of the Jewish race. According to the Kabbalah the Jew is as fundamental to God and Nature as a proton is to an atom, or oxygen to a water molecule, undergirding, as the tenth sefirot, every layer of reality.

While Israel occupies the tenth position of every divine emanation and is included even in the name of God Himself, she has no

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[2] The term "Kliphoth," "Hakelifoth," "Kelippot," etc. (depending on transliteration), seems to be a very ancient one rooted in Babylon. The *Jewish Encyclopedia* confirms its origin and antiquity,". . .the 'Kelippot' (the scalings of impurity), which are so prominent in the medieval Cabala, are found in the old Babylonian incantations. . ." ("Cabala," p. 458) Within the Judeo-Babylonian tradition, Kelippot corresponds to the "left side," the source of everything that is perverse and impious, including idolaters. Treatise Emek Hammelech 23d: "The souls of the impious come from *Kelliphah*, which is death and the shadow of death." Pranaitis, p. 52.

Stryowski pinxit.

J. E., Vol. XII.

Fig. 5. Tashlik ceremony. Tashlik was and still is a holdover from very ancient Babylonian beliefs that Samoul, the devil, lives in the water and may be placated by food offerings. In the above illustration, taken from the *Jewish Encyclopedia*, Hassidic Jews are casting not only food, but the "Kliphoth," the dregs of demonic impurity, back into the water, or demonic realm. Even in modern times, according to the *Jewish Encyclopedia*, hundreds of Orthodox Jews throw food into the water from the Brooklyn bridge, continuing a superstition begun in Babylonia millenniums ago.

portion in the realm of Kliphoth, although her lowest emanation seems to dwell near it. This view, presented by the Zohar, squares with the Talmud, imparting dignity and even divinity to Jews as a class, but relegating Gentiles to a netherworld region of beasts and demons. Hence, while ultimately spawned by God, the Gentiles, like demons, are evil and polluting. Quoting from the Zohar:

> *R. Abba said that 'living soul' designates Israel because they are children to the Almighty, and their souls, which are holy, come from Him. From whence, then come the souls of other peoples? R. Eleazer said: 'They obtained souls from those sides of the left which convey impurity, and therefore they are all impure and defile all those who have contact with them.'*
>
> *AND THE LORD SAID, LET THE EARTH BRING FORTH LIVING SOUL, ETC. This includes all the other animals (except man), each after its kind. R. Eleazer said: 'The repetition of the words "after its kind" confirms what we have said before, that 'living soul' refers to Israel, who have holy living souls from above, and 'cattle and creeping thing and beast of the earth' to the other peoples who are not 'living soul,' but who are as we have said.* (I, Bereshith, 47a) (For copies see pp. 325-328.)

Jews Cleansed at Sinai

According to the Zohar, in the Garden of Eden Satan copulated with Eve and from her the inhabitants of the earth were produced. (Gen. R.XX.11) However, as the Talmud clarifies, the Jews were spiritually transformed at Mt. Sinai by their reception of the Torah and the rite of circumcision. The rest of the world (symbolized by the kings of Edom) was thus saved from destruction only through the merit of Israel. Gentiles remain, however, the children of Satan, according to the Zohar:

> *Now the serpent was more subtle than any beast of the field, etc. (Gen. 111:1). 'More subtle' that is toward evil; 'than all the beasts' that is, the idolu-*

> *trous people of the earth. For they are the children of the ancient serpent which seduced Eve.* (I, 28b, Pranaitis, p. 53)

Fundamental to the relationship of the sephirot is the principle of balance. For example, the male principle balances the female. By their cohabitation unity is produced. Yet if one member of this heavenly chain is brought into discord every other member suffers clear unto the highest level for they all consist of the same ethereal substance.

"Bad Vibrations" From Gentiles

According to the Kabbalah the great tragedy of this world is that the Kliphoth, or Gentiles, at the very bottom of the heavenly emanations, by their imbalance and discord perpetually unsettle the higher levels. As long as the Kliphoth continue to exist in their present state of discord, God and His universe will be disordered as well.

In this concept we find a rationale for the Kabbalist's hatred of Gentiles. Christ said "the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2) The Kabbalists saw the extermination of the Gentile as a necessary process toward restoring order in the universe. The Gentile is a form of demon and should be treated with no more genuine benevolence than one would treat Satan himself.

Gentiles, whom the Zohar describes as "Amalekites" have an intrinsic tendency to disorder the world in causing it to revert to its primordial state of confusion and emptiness, which the Zohar calls "tohu and bohu."

> *All of these tend to bring the world back to the state of 'tohu and bohu', and they caused the destruction of the Temple. But as 'tohu and bohu' gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that 'the Lord will have war against Amalek from generation to generation.'* (I, Ber. 25b)

The People of the Earth are idolaters, and it has

> *been written about them: Let them be wiped off the face of the earth. Destroy the memory of the Amalekits. They are with us still in this Fourth Captivity, namely the Princes (of Rome). . .who are really Amalekites.* (I, 25a, Pranaitis p. 80)

Longsuffering Israel

Until the blessed day when the Gentiles are exterminated, Israel must remain in a withered, blighted condition. This is because the Gentiles, by the confusion they stir up in the lower levels, cause the blessings of the shekinah in the upper levels from adequately descending upon Israel. Mystically equating Israel to plants in the Garden of Eden, the Zohar says that ". . .before these are exterminated the rain of Torah will not descend, and Israel, who are compared to herbs and trees, cannot shoot up, as is hinted in the words: "no shrub of the field was yet in the earth, and no herb of the field, etc." (Gen. II, 5) This passage then goes on to say that the phrase "There was no man" to till the ground mystically refers to Israel today, who must endure a world which has been brought to desolation, like the primordial earth, because Gentiles are in control and Israel is "not in the temple to till the ground" with sacrifices. (I, Ber. 25b)

Notice in the last part of that passage that it reasserts the standard Talmudic dogma that only Jews are "men." The Zohar comments on the "real" meaning of a verse in Genesis: "AND THE LORD GOD FORMED MAN. 'Man' here refers to Israel, whom God shaped at that time both for this world and for the future world." (I, Ber. 26a) ". . .'living soul' refers to Israel, who have holy living souls from above, and 'cattle and creeping thing and beast of the earth' to the other peoples who are not 'living soul'. . . ." (I, Ber. 47a)

Israel "Repairs" The World

Someday, however, things will be as they were meant and "man," meaning Israel, will be given the preeminence he was created for. Then, the Kabbalah tells us, "man should be unique and ruler over all." (I Ber. 47a)

How will "man" conquer the world?

Rabbi Jehuda said to him (Rabbi Chezkia): 'He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them.' Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, 'By wise counsel thou shalt war against them.' (Proverbs 24:6) By what kind of war? The kind of war that every son of man must war against his enemies, which Jacob used against Esau — by deceit and trickery wherever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them.' (I, 160a, Pranaitis Trans. p. 74, 75) [3]

World Domination

The intention of this passage is clear: WORLD DOMINATION. When world dominion had occurred, the Kabbalists believed God's power would then be manifest through the Messiah who would give Jews power over the Gentiles, even to the point of exterminating them: "The Holy one, blessed be He, will display His force and exterminate them from the world." (III, Schemoth 7 and 9b, de Pauly) [4]

"When these shall be exterminated, it will be as if God had made heaven and earth on that day. . ." (I, Ber. 25b)

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[3] The Soncino (Maurice and Sperling) version of this passage, contained in Vol. 2, Vayeze 160a, says the same thing but in less pointed language. Scholars of the Hebrew and Aramaic language, who prefer to remain anonymous, have translated this and other passages of the Zohar for me out of the authoritative Mantuan Edition of the Zohar (16th century), which resides in the Judaic Section of the Library of Congress. Their conclusion is that in the case of volatile passages, the Pranaitis translations are consistently superior to the Soncino. In such passages which cannot be omitted, Soncino's practice is to tone them down by paraphrasing.

[4] This is the French translation by de Pauly, translated into English by Nesta Webster in *Secret Societies and Subversive Movements*, p. 373. The elegantly printed de Pauly translation of the Zohar, which may be perused in the Library of Congress, contains many passages which the later Soncino edition omits Mrs. Webster's scholarship is beyond question, being a foremost British historian during the beginning of this century and rating praise from none other than Winston Churchill in the *Illustrated Sunday Herald*, Feb. 8, 1920.

In that day,

> *Happy will be the lot of Israel, whom the Holy one, blessed be He, has chosen from amongst the goyim of who the Scriptures say: 'Their work is vanity, it is an illusion at which we must laugh: they will perish when God visits them in His wrath.' At the moment when the Holy One, blessed be He, will exterminate all the goyim of the world, Israel alone will subsist, even as it is written: 'The Lord alone will appear great on that day.'* (Section Vayschlah, folio 177b de Pauly. P. 373, Webster)

Until then, the Kabbalah has a solemn mission: "It is certain that our captivity will last until the princes of the gentiles who worship idols are destroyed." (I, 219b Pranaitis p. 80) [5]

To hasten the end of Israel's captivity, the Kabbalah, in the following three quotes from the Pranaitis translation of the Zohar, p. 83, recommends the extermination of Gentiles, not simply as a necessity, but as the highest religious duty. In Zohar III, 227b the Good Pastor says: "The only sacrifice required is that we remove the unclean from amongst us."

Zohar II, 43a, explaining the principle of redemption of the first-born of an ass by offering a lamb says:

> *The ass means non-Jew, who is to be redeemed by the offering of a lamb, which is the dispersed sheep of Israel. But if he refuses to be redeemed, then break his skull. . .They should be taken out of the book of the living, for it is said about them: He who sins against me, I shall take out of the book of life.*

And in Zohar (I, 38b and 39a):

> *In the palaces of the fourth heaven are those who lamented over Sion and Jerusalem, and all those*

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[5] Zohar I, 219b Pranaitis. Although the Soncino Edition of the Zohar claims to be relatively complete, no less than three pages surrounding this passage (Zohar II Vayehi 219b-221b) are abruptly omitted. Translation of the deleted passage out of the Mantuan Edition, however, confirms the accuracy of Pranaitis.

> *who destroyed idolatrous nations. . .and those who killed off people who worship idols are clothed in purple garments so that they may be recognized and honored.*

For the present, to the Kabbalist even the quaint and commonplace liturgy of the synagogue has a much deeper, far-reaching significance than we had supposed:

The Zohar:

> *The feast of Tabernacles is the period when Israel triumphs over the other peoples of the world. That is why during this feast we seize the loulab and carry it as a trophy to show that we have conquered all the other people, known as 'populace'. . . .* (Toldoth Noah 63b)

The Kabbalah Today

How relevant is the Kabbalah to modern Judaism? Simply this. Although most Jews today have become so secularized they have forgotten most of their own beliefs, as well as the literature which is supposed to uphold them, nevertheless, among orthodox Jews, especially ultra-orthodox and Hassidic, the Kabbalah is still considered inspired by God and stands with the Talmud as the greatest legal authority of Judaism. In fact, passages from the Zohar are read along with the Bible and Talmud as part of the worship service in synagogues every Saturday.

The *Concise Dictionary of Judaism* describes the Zohar as ". . .inspired Jewish writings. . . ."

The preface to the Soncino edition of the Zohar says:

> *The Zohar appeals to many Jews in a way that makes them regard it as the most sacred of sacred books! For it mirrors Judaism as an intensely vital religion of the spirit. More overpoweringly than any other book or code, more even than the Bible, does it give to the Jew the conviction of an inner, unseen spiritual universe — an eternal moral order.* (p. 12)

The same source continues:

> *During the present century there has been a distinct revival of interest. . .in Kabbalah and eminent Jewish scholars have attempted to show that these devotees of the mystic side of Jewish life and religion were not, as is popularly supposed, half-crazy visionaries living in a universe peopled by the figments of their own degenerate brains, but men of intellect, scholarship and sound sense who aimed at bringing back to Jewish organized communal life a breath of that mystic sentiment and emotion which are the aromatic life essence of religion, and which are indispensable to Judaism if it is to continue to play its predestined part of bringing mankind 'under the wings of the shekinah.'* (p. 25) [6]

The Kabbalah is inspired to many Jews because, like the Talmud, it proceeded from the very hub of Jewry, from the most eminent rabbis. Many of the greatest Talmudists, from Ben Zakki and Naihmonides, through the numerous baal shems and Talmudists of the 16th through 18th centuries, even unto perhaps the greatest rabbi in the world today, Rabbi Steinsaltz of Jerusalem, have been initiates and practitioners of Kabbalah. As I pointed out in the previous chapter, Rabbi Steinsaltz, who must represent a sizeable and influential section of modern Jewish thinking, does take the Kabbalah very seriously — indeed, as the Word of God.

What about the Kabbalah's description of Gentiles as animals, who must be slaughtered before "order" can be restored? Since that concept is not a minority opinion, but fundamental to how Kabbalah structures God, Israel, and the Universe, it would be, at the least, inconsistent to reject it.

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[6] Judaism's "predestined part of bringing mankind under the wings of the shekinah" means, of course, under Jewish control. According to the Zohar (I 24b), Israel is God's "lower shekinah" which must completely subdue the nations before the "upper shekinah" of God and His Torah will descend, so uniting heaven and earth. Thus the Kabbalistic Jew considers himself an intermediary between a world of Gentile-caused chaos and a heaven which patiently waits for a reconciliation which only he can facilitate.

Lebanon, 1983

In fact, if we really want to bring the Kabbalah up to date, we must say that there can be no understanding of Jewish high-handedness and slaughter of Christian and Palestinian civilians during the Lebanon invasion, not only by the indiscriminate shelling of residential areas and hospitals during the siege, but also of the massacre of the Shatillah Palestinian camp, when the Israelis provided aerial lighting for the three-day blood bath, except in the light of the Talmud and Kabbalah's homicidal hatred of Gentiles.

Richard Arens, brother of Israeli Defense Minister Moshe Arens, in an article in the Portland Oregonian, May 15, 1983 said,

> *Relative to the Palestinians, he (Moshe) has complete hostility and perhaps only thinly-veiled ruthlessness. His reaction to the massacres was 'nothing happened' and if it did they deserved it. . . .I have abandoned any hope of appealing to Israeli ruling circles on humanitarian matters. They claim privileges as victims of the Holocaust, but it is difficult to appeal to them in behalf of other victims of genocide."*

Who knows, perhaps some of those responsible had only recently been poring over the Kabbalah with Rabbi Steinsaltz, reminding themselves of the Kabbalah's dictum that only by the extermination of Gentiles can the heavenly hierarchy ever begin to shower its blessing on Israel.

Kabbalah: Legacy of the Pharisees

To most Jews, of course, the Kabbalah and its racistic — even homicidal — message is either forgotten or ignored. The "Age of Kabbalah" subsided two centuries ago. The tragedy of Judaism, however, is that, irregardless of what side roads the wandering Jew may traverse, because his road maps, the Talmud and Kabbalah, were formulated by the Pharisees or their descendants, he, out of respect for their authority, must follow the general course they charted long ago.

Thus there is no really wholesome mainstream for Judaism as long as it venerates those Christ described as "blind leaders of the blind,"

(Matthew 15:14). In its mainstream, those fouled waters of Pharisaism run the fastest, while in the eddies they only circle in confusion.

Thus is fulfilled God's terrible rebuke toward the wicked, profane shepherds of Israel. His pure waters they would not drink themselves, but muddied, so that all the flock had to drink the mud and filth that their feet stirred up. The house of Israel today, ever since their rejection of Christ, has been left spiritually desolate and withered (Matthew 23:38), unable to spiritually grow because they remain saddled, ridden on, blindfolded, spurred and guided by those very Pharisees who taught them to kill their Messiah.

Because of this, the rebuke of this book does not concern the Jew as an individual, especially if he is honestly doing what he thinks is right. Instead, it bears witness and claims the rebuke of God against that pernicious rabbinical tradition which has perverted and enslaved millions from its beginning. There are no words which can comprehend, except our Savior's, the denunciation of which they are worthy. For make no mistake, Christ's incendiary attacks on the Scribes and Pharisees were not limited to "The religious leaders of his day" but comprehended all that pharisaism would someday become — the most dangerous, most anti-Christ system of ethics and ambition that has ever set itself against God.

The Kabbalah Tomorrow

I have considered the Kabbalah at length because without doubt its lore, its theosophy, its magic and its visions will play an enormous role in the occult, Jewish world system that is to come. For while Kabbalist mysticism might not be considered the main sinew in the cord of Judaism today, nevertheless, it is a strand which weaves throughout its length, from beginning to end. Sometimes it is small or large. Sometimes it is to the right or left within the weave, or near the top, or beneath, or even in the center. The important fact to realize is that although it may be lost from sight it will surely appear again, as the eminent Rabbi Steinsaltz maintains, because it is the central principle — the lifeblood of rabbinical beliefs.

As Judaism ventures into the greatest period of spiritual desolation she has yet experienced, she will cry to her scribes and pharisees and false messiahs for a source of wonder and excitement, richness and meaning which the old Judaism of

Maimonides and the Talmudists and secularism of the present cannot afford. Like Rabbi Steinsaltz, whom *Newsweek* says was suckled on Leninism, but found fulfillment in the Kabbalah, the prospect that her leaders of tomorrow will give to the desolate some new key of happiness and fulfillment such as is promised in the Kabbalah, is highly probable. In that time the mystical Kabbalah may again enthrall the Jews. [7]

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[7] Modern theosophical movements can be traced backward to the Kabbalah. When the Jews left Babylon they took their occult learning into a Europe, which, in an age of ignorance and superstition, was ripe for delusion. Poland was the Kabbalah's base of operation. In Poland Jewish Hassidic life revolved around the veneration of charismatic rabbis, "baal shems" ("masters of the name"), who by their mastery of Kabbalah and practical magic were accorded fantastic wealth and veneration by the Jews. It was out of this culture that magicians such as Falk, Frank, St. Germaine, Cagliostro and others arose to mesmerize western Europe during the period preceding the French Revolution in 1789. Regaling themselves amid unheard of wealth from unknown sources and possessing contacts and influence throughout the capitals of Europe, such men of mystery and chicanery were able to infiltrate the highest levels of government and society. In collaboration with Gentiles such as Adam Weishaupt and Frederick the Great of Prussia as well as many of the masterminds of the French Revolution, the Jewish Magicians were able to set in motion (largely through Grand Orient Freemasonry) the first highly organized program of erosion of Christian civilization, the effects of which are still apparent today. By applying to international politics the same principles of deception and sleight of hand which is the stock in trade of the practical magician, they helped create an incredibly complex fraternity (the "Illuminatti" or "Illumined Ones" from "Zohar" and "Lucifer" which both connote "splendor" and "light") dedicated to the subversion of existing institutions and authority and the creation of a one-world order.

As Nesta Webster documents so well, modern theosophy is but warmed-over Kabbalah. Although the founders of theosophy. Annie Besant and Madame Blavatsky, may claim arcane inspiration, the fact is that the Kabbalah philosophy undergirds and infuses their teachings. Similarly, present day offspring of earlier theosophical movements such as the current "New Age" trend working toward one-world government are inextricably linked to ancient Jewish influence.

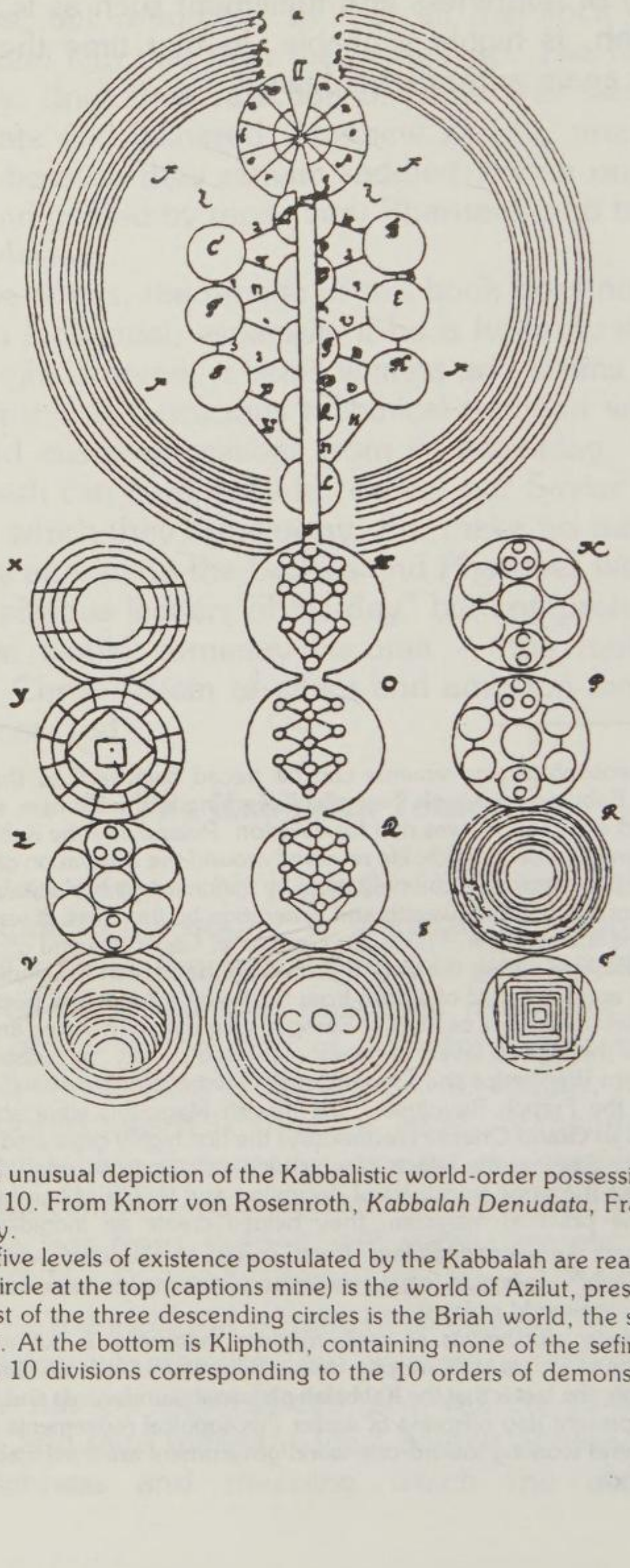

Fig. 6. An unusual depiction of the Kabbalistic world-order possessing 11 sefirot instead of the usual 10. From Knorr von Rosenroth, *Kabbalah Denudata*, Frankfurt on the Main, 17th century.

The five levels of existence postulated by the Kabbalah are readily apparent on this chart. The circle at the top (captions mine) is the world of Azilut, presided over by the En Sof. The first of the three descending circles is the Briah world, the second Yetzirah, the third Assiah. At the bottom is Kliphoth, containing none of the sefirot, but nevertheless divided into 10 divisions corresponding to the 10 orders of demons.

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From Babylon To Bolshevism

In addition to Israel's occult Babylonian heritage, there are ominous realities in the present which confirm that modern Israel does not dwell under the approval of God, but instead constitutes a determined force against Him in this world.

For the first four thousand years of Israel's development, Israel had the most exalted purpose: to bring in the Messiah, the Savior of mankind. But with rejection of Messiah when He came, unbelieving Israel suddenly became His most determined foe.

As such, this new dark dispensation of Jewish history causes us to ask: Just as Israel in her redeemed state brought in Christ, could it be that in her apostate one she will bring in Antichrist? As the book of Acts closes, the Biblical perspective portrays the "synagogue of Satan" as the most "Antichrist" force in the world at that time. Is there any evidence that Jews have been motivated in that direction throughout history — especially today, as we are approaching the end of the age?

The answer is yes. Communism, the most Antichrist system the world has ever known, was overwhelmingly inspired, facilitated and guided by Jews.

The *Jewish Encyclopedia* ("Socialism", p. 418) frankly points out that "Jews have been prominently identified with the modern Socialist movement from its very inception." "Scientific socialism" or what we call communism, says the *Universal Jewish Encyclopedia* in its article on "Socialism", "originated in the combination of Jewish Messianic feeling with German philosophy. . ."[1] Marx, of course, was Jewish. But just as important, Jews of all levels, from high financiers like the Warburgs, Schiffs and Rothschilds, to rugged revolutionaries like Trotsky, Kamenev, Sverdlov and Zinoviev, made the success of communism possible.

Gary Allen, in his book *None Dare Call it Conspiracy*, pp. 68-75, fingers those key Jewish financiers, especially Max Warburg in Germany and Jacob Schiff in America, who provided millions to arm and subsidize Jewish revolutionaries returning to Russia under the leadership of Trotsky. Schiff, head of the international banking firm of Kuhn, Loeb and Co. was particularly influential. Quoting the *New York Journal-America* of February 3, 1949 out of Allen's book: "Today it is estimated by Jacob's grandson, John Schiff, that the old man sank about $20,000,000 for the final triumph of Bolshevism in Russia." (Remember, that was when a common wage for adult hard labor was several dollars per day.) [2]

Gentile financiers such as the Rockefellers, J.P. Morgan and Lord Milner (front man for the English Rothschilds) also contributed to the Bolshevik Revolution, but as we will soon see, the role of Jews has always been the dominant one.

Communism – A Jewish Cause

In fact, the role of a small Jewish minority cooperating with Gentiles and yet dominating world communism is a pattern constantly in evidence within the world revolutionary movement.

Let us ease into this controversial subject by introducing some

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[1] "Socialism," p. 584.

This article amounts to a recruitment ad for socialism. In no uncertain terms it explains that socialism today is but the continuation of the ancient Hebrew religion which it says was ". . .a continuous protest against the increasing disregard for the law on the part of the ruling classes and against the proletarianization of the lower classes." (p. 583) It affirms that since biblical times Jews have been fighting for the oppressed (the proletariat) in a class struggle which Jews believe will someday result in an entire world free from the class oppression which is inherent in capitalism.

Having described the origins of socialism in "Jewish Messianic Feeling," the article elaborates on the saturation level involvement of Jews in socialism during the last hundred years.

Of course, there is no criticism of either socialism or communism in any of the Jewish encyclopedias; just the opposite: this article holds up socialism as one of the major Jewish contributions to civilization and to the ultimate redemption of the Jewish people. With this in mind, we may perceive why the great majority of Jews today are liberals and why Jewish-controlled organizations have a vested interest in promoting and protecting liberalism.

[2] The *Jewish Communal Register of New York City*, 1917-18, confirms Schiff's interest in subverting Imperial Russia. "The firm of Kuhn-Loeb & Co. floated the large Japanese war loans of 1904-5, thus making possible the Japanese victory over Russia. . ." (p.1018). "Mr. Schiff has always used his wealth and his influence in the best

mild, yet tantalizing quotes from the authoritative *Encyclopedia Judaica*'s article on "Communism."

> *The Communist movement and ideology played an important part in Jewish life, particularly in the 1920's, 1930's, and during and after World War II. . . .Individual Jews played an important role in the early stages of Bolshevism and the Soviet regime. . . .The great attraction of communism among Russian, and later also, Western, Jewry emerged only with the establishment of the Soviet regime in Russia.*

And how involved were the Jews? It continues by admitting that the "anti-Semitic" counter-offensive of the White Russian armies in 1918 "drove the bulk of Russian Jewish youth into the ranks of the Bolshevik regime." *The bulk of Jewish youth.* This means that, for whatever reasons, the majority of all young Soviet Jews were communists. Jews, it says, found great opportunity within Bolshevism "occupying many responsible positions in all branches of the party and state machinery at the central and local seats of power." [3]

Bolshevism had become the Jewish cause as

> *Many Jews the world over therefore regarded the Soviet concept of the solution to the "Jewish question"*

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interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States." (p. 1019) (This was written after the Bolshevik Revolution had become an accomplished fact.)

In addition to accounts of Schiff's direct involvement in financing the Bolsheviks, the U.S. State Department's three-volume report on the establishment of Communism in Russia, *Papers Relating to the Foreign Relations of the United States, 1918*, published in 1931, Vol. I, (p. 371-376) recounts from intelligence reports and intercepted correspondence how Jewish-controlled German banks, under the influence of Max Warburg, originated, even as early as February, 1914, a system for the dispersion of large payments to Lenin, Trotsky, and others in their attempts to overthrow the Czar. The syndicate was set up with ". . .very close and absolutely secret relations established between Finnish and American banks," as well as banking houses in Stockholm and Copenhagen, who were the active intermediaries between Jewish high-finance in the West and revolutionaries inside Russia.

This State Department Report was compiled under the Hoover administration and has since disappeared from active circulation. Reproductions of salient passages of it, however, are presented in Elizabeth Dilling's *The Jewish Religion: Its Influence Today*, published by Noontide Press, P.O. Box 1248, Torrance, CA 90505.

[3] "Judaica," p. 791.

as an intrinsically positive approach. . . .Communism and support of the Soviet Union thus seemed to many Jews to be the only alternative, and Communist trends became widespread in virtually all Jewish communities. In some countries Jews became the leading element in the legal and illegal Communist parties and in some cases were even instructed by the Communist international to change their Jewish-sounding names and pose as non-Jews, in order not to confirm right-wing propaganda that presented Communism as an alien, Jewish conspiracy. . . . [4]

Communism — A Jewish Heritage

The article then goes on to enumerate who many of these Jews (most with Gentile Russian names) actually were. Here we find many if not most of the giants of Soviet communism, names we have memorized in college history courses as the kingpins of the Revolution, but without dreaming that they were Jews. But making sure of their Jewish identity is very important to the editors of the *Encyclopedia Judaica*, which is not addressed to Gentiles. It is clear that the editors want Jewish youth today to be aware of their communist heritage. To this end, they not only never criticize anything having to do with communism, but always describe it as a sincere and timely experiment with the greatest social advantages to Jews in Russia. Many of the following Jewish Bolsheviks (those with asterisks), men who helped make possible the bloodiest regime in the history of the world, are dignified with a separate article.

*The Bolshevik faction (which in 1912-13 became the Bolshevik Party) contained a number of Jews who were active mainly in the field of organization and propaganda. . . .They included such people as Maxim *Litvinov (Wallach), M. Liadov (Mandelshtam), Grigori *Zinoviev (Radomyslsky), Lev *Kamenev (Rosenfeld), Razaliya *Zemliachka (Zalkind), Helena Rozmirovich, Yemeli*

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[4] Ibid., p. 792.

> **Yaroslavky (Gubelman) Serafima Gopner, G. Sokolnikov, I. *Piatnitsky, Jacob *Sverdlov (after whom the modern Soviet metropolis of Sverdlovsk is named)* (parenthesis mine), *M. Vladimirov, P. Zalutsky, A. Lozovsky, Y. Yaklovlev (Epstein), Lazar *Kagonovich, D. Shvartsman, and Simon *Dimanstein.*

After the actual Revolution in 1917, it goes on to say:

> *Their number grew rapidly between the Russian revolutions of February and October 1917, when various groups and individuals joined the Bolsheviks; prominent among the new adherents were *Trotsky, M. Uritsky, M. Volodarsky, J. Steklov, Adolf Jofe, David Riazanov (Goldendach), Yuri *Larin and Karl *Radek (Sobelsohn).* [5]

Keeping in mind that Jews represented only several percent of the Russian population at that time, the disproportion of Jews in the Party hierarchy is further born out:

> *During the Revolution Jews played a prominent part in the party organs. The politburo elected on Oct. 23, 1917 had four Jews among its seven members. The Military Revolutionary Committee, appointed to prepare the coup, was headed by Trotsky and had two Jews among its five members. In the early years of the Soviet regime, Jews were in many leading positions in the government and party machinery. . . .* [6]

Thus, 57 percent of the Politburo at the height of the Revolution was Jewish, as well as 40 percent of the Military Revolutionary Committee.

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[5] Ibid., p. 794.

[6] Ibid., p. 797, 8.

Anti-Communism . . . or Anti-Semitism?

Having informed us earlier that because of "anti-Semitism" the "bulk of Jewish youth" were compelled to join the Bolshevik ranks, the *Judaica* goes on to inadvertently clarify why the Russian natives were so bent on "anti-Semitic" activities. (I should add that, in addition to the Hadrianic "persecutions" of the Jews mentioned in chapter five, the "pogroms" of this period are widely regarded by Jews as an example of some of the most vicious and senseless persecution of Jews yet experienced.)

The article says that movements (called "centrifugal nationalist tendencies") toward freedom among the nearly enslaved Russian people "inspired the regime to utilize compact, Jewish masses in these areas as a counterweight, which would swing the balance in the centralist regime's favor." [7]

In other words, "the bulk of Jewish youth" in every outlying hamlet of Russia became the "compact Jewish masses" whose task it was to forcibly impose and maintain communist slavery upon freedom loving peoples. Jews and the Russian populace were locked in a death-struggle for survival and the future of Russia. Is it any wonder that the White Russians rose up in rage, even to the point of liquidating their oppressors? Who would not have done the same?

It was at this time that Lenin himself declared capital punishment on any Russian who criticized Jews.

> *Anti-Semitism was branded as being counterrevolutionary in nature, and persons participating in pogroms or instigating them were outlawed (by a special decree issued by the Council of Commissars in July 1918, signed and personally amended by Lenin to sharpen its tone). A statement against Anti-Semitism made by Lenin in March 1918 was one of the rare occasions on which his voice was put on a phonograph record, to be used in a mass campaign against the counterrevolutionary incitement against the Jews.* [8]

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[7] Ibid., p. 798.

[8] Ibid., p. 798.

Allied Intelligence Reports

During this time intelligence services throughout the free world were buzzing with reports of Jewish involvement in communism. Since an impeccable Jewish source, the *Encyclopedia Judaica*, has largely convinced us of the importance of Jews to the success of communism, let us briefly consider a small part of the testimony available from a variety of high-level sources. I will present each without comment, but notice how often they describe Bolshevik leadership in much higher figures than the *Encyclopedia Judaica*, often to as high as 90 percent.

Report of the American Expeditionary forces to Siberia, March 1, 1919. Captain Montgomery Schyler, speaking of events following the decline of the First Provisional Government, says:

> *These hopes were frustrated by the gradual gains in power of the more irresponsible and socialistic elements of the population, guided by the Jews and other anti-Russian races. A table made in April 1918 by Robert Wilton, the correspondent of the London Times in Russia, shows that at that time there were 384 "commissars" including 2 Negros, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the latter number, 264 had come to Russia from the United States since the downfall of the Imperial government.*

Captain Schyler then provides a personal reflection:

> *It is probably unwise to say this loudly in the United States, but the Bolshevik movement is and has been since its beginning guided and controlled by Russian Jews of the greasiest type, who have been in the United States and there absorbed every one of the worst phases of our civilization without having the least understanding of what we really mean by liberty.* [9]

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[9] "American Expeditionary Forces, Siberia," *Military Intelligence Report of Capt. Montgomery Schuyler*, National Archives, March 1, 1919. Declassified, Sept. 21, 1958, pp. 2, 3.

The Consul General at Moscow (Summers) to the Secretary of State, Moscow, May 2, 1918:

> *Jews predominant in local Soviet government, anti-Jewish feeling growing among population which tends to regard oncoming Germans as deliverers.* [10]

U.S. State Department Report, Foreign Relations, 1918, Russia, Vol. 11, p. 240:

> *Fifty percent of Soviet government in each town consists of Jews of the worst type, many of whom are anarchists.* [11]

Scotland Yard Report to the American Secretary of State, July 23, 1919:

> *There is now definite evidence that Bolshevism is an international movement controlled by Jews; communications are passing between the leaders in America, France, Russia and England, with a view toward concerted action. Buda Pesth is merely an outpost of the Russian Soviet government.* [12]

Referring to that last statement by Scotland Yard concerning the communist revolution in Hungary and its leader, the notorious Jew, Bela Kun, the American investigation into world revolution at this time, the Lusk Report, says:

> *There was no organized opposition to Bela Kun. Like Lenin, he surrounded himself with commissars, having absolute authority. Of the thirty-two principal commissars, twenty-five were Jews, which was about the same proportion as in Russia. The most prominent of these formed a directorate of five: Bela*

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[10] Included in *Foreign Relations, 1918, Russia*, Vol. I, U.S. State Dept., 1931. file No. 861.00/1757, p. 518.

[11] *Ibid.*, Vol. 2, p. 240.

[12] Scotland Yard, "A Monthly Review of the Progress of Revolutionary Movements Abroad," July 16, 1919. Declassified, U.S. State Dept., Jan. 8, 1958, p. 1.

13. From Babylon to Bolshevism

> *Kun, Bela Varga, Joseph Pagany, Sigmund Kunfi, and one other. Other leaders were Alpari and Samuely, who had charge of the Red Terror, and carried out the torturing and executing of the bourgeoisie, especially the groups held as hostages, the so-called counter-revolutionists and peasants.* [13]

Extract of Report from the Netherlands Minister at Petrograd on the 6th of September, 1918, forwarded by Sir M. Findlay, at Christiania, to Mr. Balfour:

> *I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war that is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.* [14]

Mr. Aleston to Lord Curzon, forwarding Report from Consul at Ekaterinburg of February 6, 1919:

> *From examination of several labourers and peasant witnesses, I have evidence to the effect that the very smallest percentage of this district were pro-Bolshevik, majority of labourers sympathizing with summoning of Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent*

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[13] "Revolutionary Radicalism, its History, Purpose, and Tactics, with an Exposition and Discussion of the Steps being taken and required to curb it, being the Report of the Joint Legislative Committee investigating Seditious Activities, filed April 24,1920, in the Senate of the State of New York." Quoted in Nesta A. Webster, *Secret Societies and Subversive Movements*, London, 1920, p. 386.

[14] Webster, p. 385. Concerning the British White Paper on Communism, which included the report from the Netherlands Minister at Petrograd, Oudendyke, Nesta Webster appends this footnote: "It is significant to notice that in the second and abridged edition of the White Paper issued by the Foreign Office these two most important passages marked with an asterisk were omitted and the first edition was said to be unavailable."

The entire text of the Netherlands Minister, however, turns up among the previously mentioned U.S. State Department report, *Foreign Relations, 1918, Russia*, published in 1931.

> *Russian working classes, most of them being Jews.* [15]

The Rev. B.S. Lombard to Lord Curzon, March 23, 1919:

> *I have been for ten years in Russia, and have been in Petrograd through the whole of the revolution. . .I had ample opportunity of studying Bolshevik methods. It originated in German propaganda, and was, and is being, carried out by international Jews. . . .All business became paralysed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in country districts.* [16]

The seizure of businesses after the "Revolution of the People" by Jews is confirmed by the *Universal Jewish Encyclopedia:*

> *Wherever the civil war was fought, the Whites identified the Jews with Bolsheviks and singled them out for attack. . .from the first, anti-Semitism was severely condemned by the Bolsheviks. . . .The recuperative process which was set in with the end of the civil war was furthered by the New Economic Policy (NEP) adopted in the spring of 1921. . . .By 1924 nearly one-third of all the stores in Moscow were owned by Jews.* [17]

How did a Russian minority of little more than one percent come into possession of at least one-third of all stores in Moscow? When communists take over a country all capitalists are murdered or imprisoned and their businesses are either nationalized or given into the hands of those whom the regime considers trustworthy. Clearly, Jews did not purchase such businesses in Russia from the government (a capitalistic procedure) but obtained them as spoils of conquest—as repayment

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[15] "British White Paper," Webster, p. 386.

[16] Ibid.

[17] *Judaica*, p.674.

for making victory possible.

The Pedlars of Socialism

Let us now turn briefly to Jewish involvement in communism throughout the world, specifically in America. Have Jews played any part in American socialist and communist activities? The *Jewish Encyclopedia* ("Socialism," p. 420):

> *The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who must be reckoned among the pioneers of the socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became the 'pedlars of socialism' among their shopmates and neighbors.*

Quoting from the *Judaica* ("Communism," p.804):

> *It is estimated that in the 1920's as much as 15% of the American Communist Party's membership was Jewish, and the percentage of Jews among the Party leadership was undoubtedly higher. . . . During the Depression, Communist influence was again on the rise and could claim many sympathizers and 'fellow travelers' among the American Jewish academic youth and intelligentsia. . . .The list of Jews who played a prominent role in the leadership and factional infighting of the American Communist Party from its inception is a long one. . . .Many American Jewish authors and intellectuals, some of whom later publicly recanted, were active in editing Communist publications and spreading party propaganda in the 1920's, 1930's and even later. . . .*

Atomic Secrets

The intense involvement of Jews in communist and pro-Soviet activities surfaced in the late 40's and early 50's with the revelation that many Jews in important security positions had been actively supplying Russia with America's secrets to the atomic bomb. Of the ten arrested and charged with treason for helping deliver the bulk of American technology on the theory and construction of the atomic bomb to the Soviet Union, no less than nine were Jews: Klaus Fuchs, Harry Gold, David Greenglass, Abraham Brothman, Miriam Moskowitz, Sidney Weinbaum, Julius and Ethel Rosenberg and Morton Sobel. Except for the Rosenbergs and Sobel, all pleaded guilty and were sentenced to various terms. The Rosenbergs pleaded "not guilty" and received the death sentence, with Sobel receiving thirty years in prison.

How did that many Jews obtain access to atomic secrets?

The *Encyclopedia Judaica,* in its article on Franklin D. Roosevelt, lauds Roosevelt for inviting a veritable flood of Jews into his administration. Roosevelt's liberal policies

> *endeared him to the Jewish community which shared with him the overriding commitment to the welfare state. . . .In fact, so pervasive was Jewish influence in Roosevelt's experiment to socialize America that the perjorative epithet "Jew Deal" became popular among anti-Semitic elements.*

Because the New Deal was both tolerant of communists at home (it was reported that Roosevelt told Martin Dies, "Some of my best friends are communists,") and fighting a war as allies with the Soviets abroad, the Roosevelt administration approved the recommendation that Klaus Fuchs, a German-Jewish genius in atomic theory (but also a communist) be appointed to work with Robert Oppenheimer (also Jewish) at Los Alamos. There Fuchs had access to innermost atomic secrets from 1942 through 1945 and received information from Gold, Greenglass, Weinbaum and others as well as directly passing atomic secrets to Anatole Yakovlev, Soviet consul in New York. Consequently, during the war and after Russia obtained the near-entirety of Atomic and Hydrogen bomb technology as well as a massive amount of other security-related information.

The Old Left. . . And the New

Also clearly revealing the Jewish nature of the American communist party were the numerous and highly publicized trials of American communists following the Second World War and during the early 50's. In 1949 the eleven top American communists comprising the virtual politburo of the party were arrested. Six were Jews.[18] Next to Gerhardt Eisler, the highest ranking communist ever arrested in the United States, and a Jew, these 11 were the most powerful agents of the communist conspiracy in the western hemisphere. Subsequently, on June 21, 1951, the second-string politburo was indicted by the Justice Department. Of the 21 arrested, 14 were Jewish.[19]

As the Judaica elaborates in its article on the "New Left," Jews have been active in radical and communist activities clear up to the present:

> *Jews have been active in the United States in all radical movements, Socialist and Communist, Old Left and New. While not particularly prominent among the founders of the S.D.S. (such as Tom Hayden, Carl Oglesby, and others), they became particularly prominent in later phases of the history of the New Left. Mark Rudd, Jerry Rubin, Abby Hoffman, and others who achieved national reputation may be mentioned; in addition, on almost every major campus in which the New Left was active, Jews were prominent in the leadership. Typically, they formed between a third to more than half of the leadership and members. . . .*

In keeping with this admission that Jews are active and tend to dominate "all radical movements" left of center, it is worth pointing out that all radical movements which emerged in the mid-sixties and early seventies, as well as such enduring fountains of

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18 Jacob Stachel, Gilbert Green (Greenberg), Carl Winter (Philip Carl Weisberg), Irving Potash, Gus Hall (Arvo Mike Halberg), John Gates (Israel Regenstreif).

19 Alexander Bittelman, Sidney Steinberg, Alexander Trachtenberg, Betty Gannet, Louis Weinstock, Marian Maxwel Abt, George B. Charney, Victory Jeremy Jerome, Jacob Mindel, Isidore Begun, Israel Amter, Fred Fine, William Wold Weinstone, William Norman Marron.

mischief as the ACLU, will usually be found to contain a disproportionate number of Jews. Is it any wonder that the ACLU begins to foam at the mouth whenever it is reported that a schoolchild has murmured the name of Jesus Christ in a classroom prayer or when a nativity scene is placed on public property when we consider that Ira Glasser, the fifth national executive director of th ACLU in its 59 year history, is Jewish, as well as, according to its own reports, 25 percent of all members? This does not take into account the battery of Jewish lawyers who are always in high profile pursuing the roughly 6,000 separate pieces of ACLU litigation now pending.)[20]

In amazing contrast to the usual image of the "persecuted Jew", who has historically only been the victim of persecution, the preceding evidence suggests that in fomenting international revolution, the Jews have made possible a degree of slaughter, persecution, slave-labor and imprisonment which almost makes their own sufferings pale in comparison. Why have the Jews devoted themselves so single-mindedly to such a monstrous experiment? Why do they continue to provide the leadership and zeal for such a movement? Perhaps it is well to rephrase the question put forth at the beginning of the chapter: Just as Israel in her redeemed state brought in a system which facilitated Christ, could it be that in her apostate one she intends to create one that will make possible Antichrist?

Churchill Saw It

To answer that, let us listen to none other than Sir Winston Churchill, writing in the *Illustrated Sunday Herald* of February 8, 1920:

> *There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the*

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[20] "ACLU Membership Down by 70,000." Los Angeles Times, March 17, 1979, Part 1, p. 24.

> *principal inspiration and driving power comes from the Jewish leaders.*

Churchill pointed out the inevitable tide of resentment which this Jewish Bolshevism caused, with the "half-stupefied, half infuriated population showing an eager response to anti-Semitism in its worst and foulest forms."

> *The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility (to religion) has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary regime.*

But in order to be fair, let us let the Jews have the last word. Quoting from the *American Hebrew* of September 8, 1920:

> *The Bolshevist revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal is to create a new order in the world. What was performed in so excellent a way in Russia, thanks to Jewish brains, and because of Jewish dissatisfaction, and by Jewish planning, shall also, through the same Jewish mental and physical forces, become a reality all over the world.* [21]

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[21] Most Jews are not aware, of course, of a global conspiracy in Zionism, just as most Germans were not aware of such a conspiracy in Naziism. Instead, Jews today, like the German people after the first World War, believe Zionism to be the inevitable, necessary instrument to regain national identity and self-respect. In fact, in both cases popular knowledge of a conspiracy would not only be unnecessary, but a risk to the conspiracy's ultimate success. What *is* important, and what the masses in both systems have provided is the money and political clout upon which empires can be built.

The usual Jewish reply as to why Jews are so prominent in Marxist activity is that, having suffered so long as victims of persecution, Jews instinctively give themselves to causes which uplift the downtrodden. One wonders, however, why it usually seems to be *left wing* causes in behalf of the "downtrodden" which Jews rally toward. These are the standard liberal causes such as the right of a woman to an abortion, the rights of gays to teach in public schools, the rights of atheists *not* to have to view a nativity scene, the rights of radical women, blacks, Chicanos, and Indians for affirmative action, the right of elementary school children to the full details of sex education, and so on. Curiously, the liberal Jewish community seemingly lacks all conviction when it comes to a Christian's

right to pray in a public school, or have creation as well as evolution taught in public school, or even the most sacred right of a baby to be born unimpeded by the abortionist's forceps. Instead, liberal Judaism predictably resists those Christian programs on behalf of the downtrodden which build up Christian society, and usually champions those left-wing causes, which despite apparent highmindedness, tear it down.

That a conspiracy exists within Zionism is proven, as we have seen, not only out of Judaism's most sacred writings, but by the pivotal role Jews have played in the greatest conspiracy of all time, Communism. This does not mean that a Zinoviev or Kamenev or Jerry Rubin got his revolutionary vision directly from the Talmud or Kabbalah. Instead, countless Jewish activists over at least the past century have been propelled toward revolution as a result of attitudes prevailing in the Jewish community and synagogue. Having been long convinced that God, (if He even exists) is not likely to intervene on behalf of Israel, liberal Judaism (Conservative, but especially Reform) instructs young Jews that unless the destiny of Israel is preserved through radical social action, Israel may not have a destiny at all. Such activism, as footnote 1, p. 126 points out, is considered part of Israel's revolutionary, prophetic tradition, which began with the prophets and social reformers of the Old Testament.

As a case in point, an influential Reform Jew, Jacob Shiff, and thousands of young Jewish revolutionaries saw the establishment of Communism in Russia in 1917 as an integral part of this Jewish mission. Revolution, race, and religion freely mixed as they strove to create "a just world" — a world in which Jewish genius could enjoy the preeminence it deserves, free from persecution — *and free from Christianity*. Without ever enunciating it as such, the liberal synagogue thus provides ample momentum for conspiracy. Idealistic young Jews, upon the best advice of their leaders, are encouraged to give themselves to the full spectrum of libera! causes. Tragically, as such idealists inevitably move further and further left they find that only the "revolutionary tradition" of Judaism continues to have meaning for them. The theology of Judaism has faded.

As a result, the ACLU activists who defend pornographers under the banner of "free speech," and the "atheist Jews" who have given communism to the world, are not misfits to Judaism, alienated from the synagogue; they are largely the *product* of the synagogue. Thus, however we want to define "conspiracy," the fact remains that liberal Judaism continues its proven record of producing a higher percentage of "left-wingers" than any other religion.

Fig. 7 The first People's Commissariat, 1918. Seated from left: Uritsky, Trotsky, Zinoviev, Sverdlov, Kaganovich — all Jewish.

14

Soviet Anti-Semitism: "Red" Herring?

While many prominent Jewish Bolsheviks perished in communist purges in the early 1920's, nevertheless, Jews flourished in the Soviet regime. Throughout the 1930's, next to Stalin himself, two of the most influential men in Russia were the Jews Maxim Litvinov and Lazar Kaganovich. In fact, far from becoming alienated with communism, the *Judaica* reveals:

> *But from June 1941, when Nazi Germany attacked the Soviet Union and the Communists in occupied Europe excelled in anti-Nazi resistance, and particularly after the war, when the Soviet Union actually supported the establishment of a Jewish state in Palestine, Jewish Communists the world over achieved the highest degree of inner contentment and intellectual harmony in the whole history of the Communist movement."*[1]

"Inner contentment and intellectual harmony!" What can that possibly mean, when we realize that by that time, according to the British historian Robert Conquest, Bolshevism sat astride the corpses of at least 23.3 million native Russians?[2]

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[1] "Communism," *Judaica*, p. 793.

[2] From the Mindszenty Report (July 1983), P.O. Box 11321, St. Louis, MO.
Other sources present much higher figures for the human cost of communism than Robert Conquest's. The Iron Curtain Exile Coalition who presented the Inter-Denominational Service to commemorate the Victims of Communism, at Royal Albert

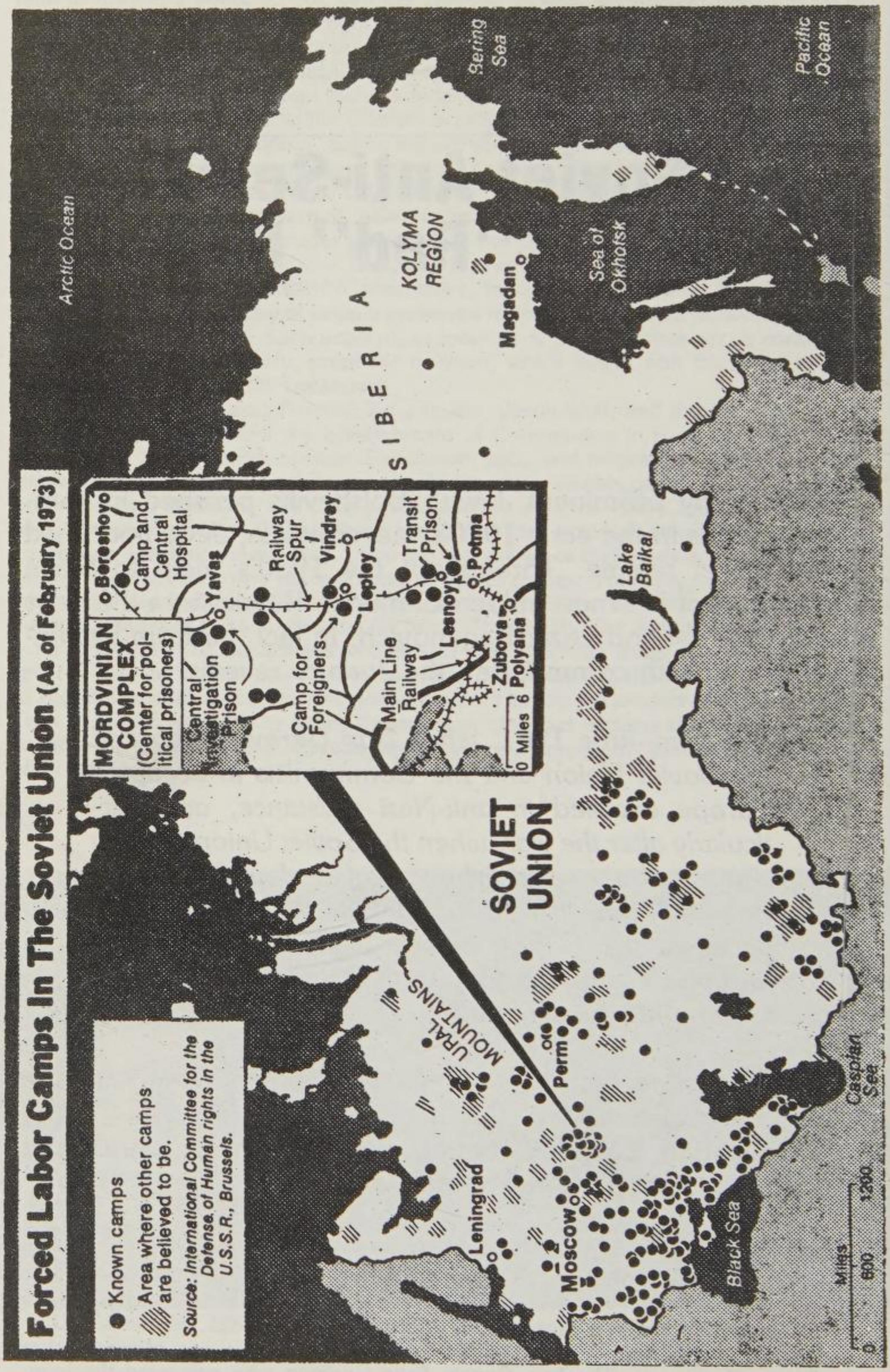

Fig. 8. Forced labor camps in the Soviet Union.

Jews Remain in Power

The *Judaica's* admission that Jewish communists were thriving "particularly after the war" of course clashes sharply with the accepted viewpoint among scholars that although Jews were indeed prominent in the early development of communism, their influence soon died out, especially with the purges of Stalin.

Yet the high percentage of Jews found in the Soviet hierarchy during the early 1950's is revealed in several quotes from the anthology of Jewish writings, *The Unredeemed: Anti-Semitism in the Soviet Union,* by Ronald Rubin.[3] This passionately pro-Jewish book quotes an interview with the Soviet Minister of Culture, Yekaterina Furtseva (June, 1956), who said:

> *The government has found in some of its departments a heavy concentration of Jewish people, upward of 50% of the staff. Steps were taken to transfer them to other enterprises, giving them equally good positions and without jeopardizing their rights.*

The previous month Khrushchev had been interviewed by a delegation of French socialists. His comments, quoted in the above book, reflected the same situation:

> *At the outset of the Revolution, we had many Jews in the leadership of the party and State. They were more educated, maybe more revolutionary than the average Russian. In due course we have created new*

Hall in London, October 31, 1967 gives the death toll in Russia from 1917-67 as 45,000,000. Deaths due to Soviet depradations in Europe were 3,600,000. The Asian total, including the Tibetan invasion and the communization of Korea was 46,000,000.

Alexander Solzhenitsyn, citing the research of the exiled Soviet statistician I.A. Kurganov (who had access to secret government statistics), says that between 1917 and 1959 the Soviet Secret Police murdered or starved to death at least 66,000,000.

It is worth noting that although slave-labor camps in Russia began with Lenin, in the *Gulag Archipelago,* Solzhenitsyn repeats the tradition of Gulag inmates that Naftaly Aronovich Frenkel, whom Solzhenitsyn describes as "a Turkish Jew," actually thought up the idea of a highly organized network of forced-labor camps throughout Russia and Siberia.

[3] William Korey, "Soviet Law and the Jews," p. 77, included in *The Unredeemed: Anti-Semitism in the Soviet Union.*

> *cadres. . . .Should the Jews want to occupy the foremost positions in our republic now, it would naturally be taken amiss by the indigenous inhabitants. The latter would ill receive these pretentions, especially as they do not consider themselves less intelligent or less capable than the Jews. . . .*

The Origins of Soviet "Anti-Semitism"

Of course, Khrushchev's official policy of transfer of conspicuous Jews has been described as the beginning of the Soviet Union's policy of "blind anti-Semitism."

However, Khrushchev's actions coincided with the world-wide Jewish concern over the unprecedented degree of exposure Jews were receiving in the international press as communists and subversives, facts which emerged as a secondary result of the aggressive investigations into domestic communism by such governmental agencies as the House Committee on Un-American Activities. The public was coming dangerously close to making the inevitable association between Jews and international revolution. The Jewish community world-wide had to do something fast in order to allay the growing suspicion. The *American Jewish Yearbook*, vol. 54 (1952) comments that with the

> *. . .widely publicized recent indictments and trials for espionage, the evidence brought forth at investigative hearings gave rise early last summer to concern lest there result an increasing association of Jews with Communism in the minds of the American public.*

By order of the Executive committee of the American Jewish Committee, who claim a "global responsibility" to Jewry, a campaign was launched ". . .to disassociate Jews themselves from the activities of Communists and fellow-travelers. . ." (p. 55)

A Change of Course

It was at this time that a world system which had been brought to birth by Jews, had been controlled in its highest echelons by Jews, a regime in which Jews ". . .achieved the highest degree of inner contentment" suddenly and inexplicably reversed a policy

of favoritism established by Lenin and went out of its way to convince the world that it suddenly hated the Jews. Similarly, the American Jewish Committee launched a program affirming that freedom-loving Jews by nature abhor communism to the same degree.

Thus the *American Jewish Yearbook*, vol. 54, pg. 296 relates how the government of Hungary, which like the Soviet government was top-heavy with Jews, hastily shuffled them to less conspicuous positions. The same condition and response occurred in Rumania and Czechoslovakia (vols. 54, 55).[4]

From these events we may infer that communist "anti-Semitism" at least in its formative stages may well have emerged from no more mysterious reason than a reaction to growing worldwide suspicion of Jewish make-up of communism. Yet far from exiling or imprisoning high-level Jews, as has been done to Christians, the sources indicate that at least in that early stage Jews were simply given equal, less conspicuous positions.

The Ultimate Luxury: Immigration

Despite the apparent absence of Jews from most high-level party positions today, the memories of the very high concentration of Jews in Soviet leadership until recent times guarantees that anti-Semitic suspicions will flourish among the Soviet populace for a long time to come. Nor can it be denied that the

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[4] *The American Jewish Yearbook*, 1979,p. 81 says that Khrushchev. . ."decided to conciliate the Ukranians by not reappointing Jewish officials to high posts." The *Judaica* article, "Czechoslovakia," p. 1202, elaborates on the large percentage of Jews in the Czech government after the war: "The percentage of Jewish intellectuals among the Communists was also high, and after the Communist coup of February 1948, many of them were entrusted with responsible tasks in the government machinery. Thus, in 1948 there were three Jewish deputy ministers of foreign affairs, of defense, interior, foreign trade, and finance. The Party's secretary general, Rudolph Slansky, was a Jew, and Jews played an important role in the party apparatus."

Most notable of Jewish communists in the Polish government was Jacob Berman, brother of prominent communist and Zionist, Adolph Berman. Berman was deputy premier of Poland from 1952 to 1956, whereupon, in deference to the rising anti-Semitic posture of the Polish Communist party as well as widespread anti-Jewish sentiment among the people, he, like many other prominent Jewish communists was removed from Party leadership. ("Berman, Jacob," *Judaica.)* Note: Jacob Berman helped organize the Soviet-sponsored Union of Polish Patriots in 1943, the Polish communist brigade in which a young Polish Jew, Menachem Begin distinguished himself. Like so many young Jews who did not want to lose their Jewish identity within the ranks of the Communist Russians, after his unit was sent to British-controlled Palestine, Begin joined the Jewish terrorist organization, Irgun, and combined the roles of socialist, terrorist, and Jew at the same time. For more on Begin, see footnote 4, p. 303.

Soviet government has responded to such a groundswell of popular anti-Semitism, encouraging a systematic and devious program, not only of restriction of the religious, cultural, educational and economic life of the Jew, but in some cases the actual imprisonment and even execution of Jews who offend the Soviet order. Extensive documentation is readily available to confirm the existence of a well-orchestrated Soviet program for the harassment of Jews. Similarly the tribulations of such notable Jewish dissidents as Slepak, Levich and Shcharanski have focused world attention upon the plight of Soviet Jewry.

At the same time there is equally compelling evidence that while the Soviet regime is persecuting Jews on the one hand they are smiling on the Jews to a commensurate degree on the other—granting to incredible numbers of Jews the ultimate luxury—the right to emigrate to the West. The staggering numbers of Jews allowed this privilege bears no resemblance to the infinitesimal numbers of Gentiles so permitted.

How Many Get Out?

Just how many Gentiles are allowed out of the Soviet Union per year?

To answer that question I telephoned one of the world's authorities on the specifics of Christian persecution behind the Iron Curtain—Phil Barnett, head of the Seattle-based "Friends in the West"—a human rights organization which works for the release of Christians (and Jews) from Soviet bloc nations. "Friends in the West" not only has a detailed knowledge of who is and who is not getting out of the Soviet Union, but they learned firsthand throughout 1982-83 just how hard it is to spring even seven Christians out of Russia. The "Siberian Seven" Pentecostals and their families were at last released, but only through the tireless mediation and pressure from friends in the Free World, among whom were "Friends in the West."

I asked Barnett how many Gentiles were being released from Russia per year? His answer was: "Certainly not more than 200."

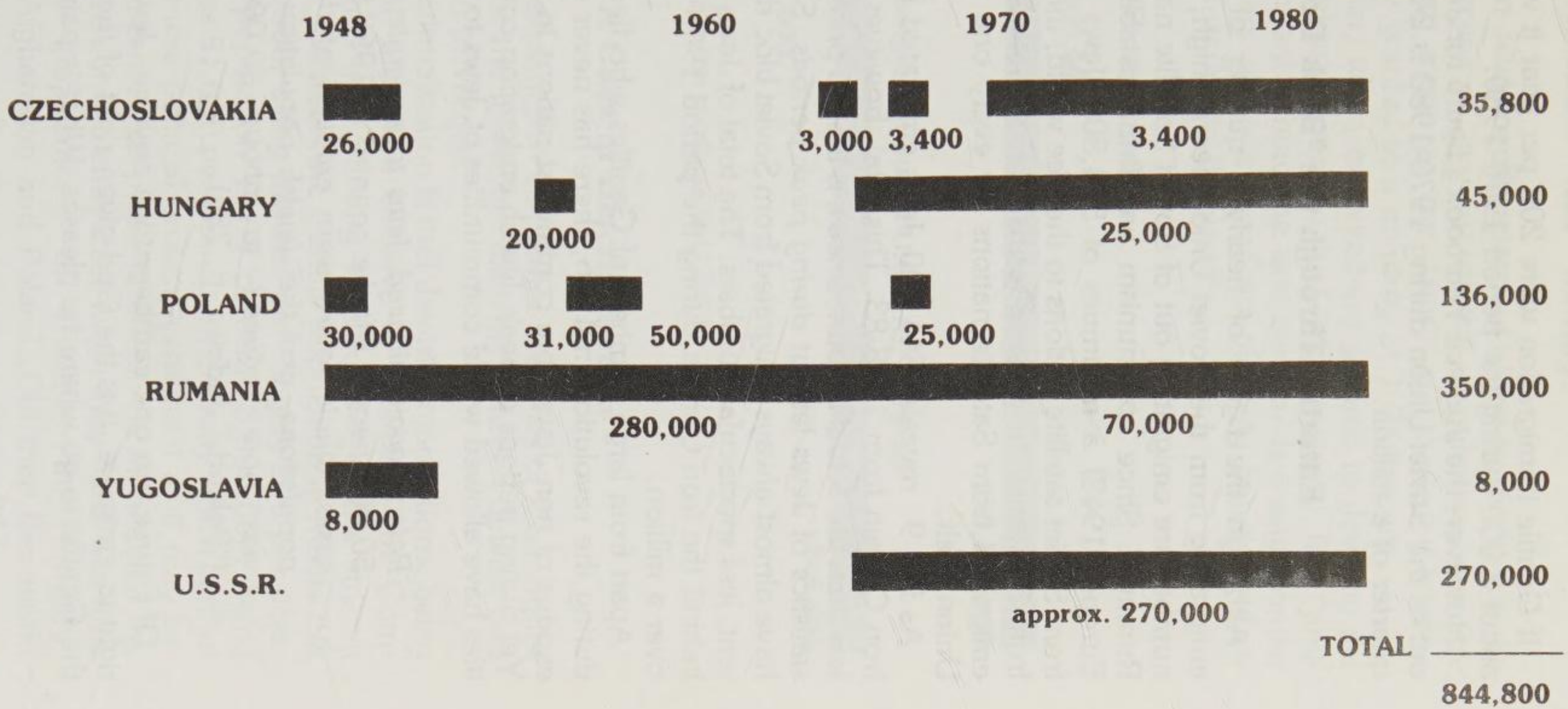
Two hundred.

The *Encyclopedia Judaica Decennial Yearbook* for 1970-1980 (p. 539), however, gives the number of Jews released from Russia in 1979 as an average of 4,278 per month, or 51,336 for the year.

Fifty-one thousand.

Fig. 9. Periods of Peak Jewish Emigration from the Soviet Bloc 1948 - 1983

Sources: *Judaica Decennial Yearbook*, article on "Russia," *Encyclopedia Judaica* articles on "Poland," "Rumania," "Yugoslavia," Hebrew Immigrant Aid Society 1982 Annual Report, National Conference on Soviet Jewry.



If Gentile immigration were 200 per year it would add up to about 2,000 during the period 1970-1980.

However, the *Judaica Yearbook's* figure for Jewish emigration out of the Soviet Union during 1970-1980 is 246,000. Nearly a quarter of a million.

Entering Through the "Back Door"

Although the figure of nearly a quarter of a million Jews emigrating from the Soviet Union seems high, an even higher number are emigrating out of Soviet Satellite nations, especially Rumania. Since communism was firmly established in Eastern Europe (1948) a minimum of 574,800 Jews have emigrated from Soviet satellite nations to the free world, including 350,000 from Rumania. In general terms approximately two Jews have emigrated from Satellite nations for every one from the Soviet Union itself.

As fig. 9 reveals, 844,800 Jews emigrated from behind the Iron Curtain from 1948-83. This total, however, is considerably less than the actual amount since it is limited primarily to available statistics of Jews let out *during peak periods.* Since 1948 Jews have almost always emigrated from Soviet bloc nations in consistent, less spectacular numbers. The total of Jews emigrating from behind the Iron Curtain during the period 1948-83 must be well over a million.

Apart from large numbers of Gentiles who fled from Hungary during the revolution in 1956, there has never existed a similar exodus of non-Jews from communist nations in Eastern Europe. Yet during periods of peak Jewish emigration communist authorities have allowed whole communities of Jews to leave *en masse.*

> *Poland again allowed Jews to emigrate, and some 50,000 people left the country in 1958-9. In some cases, whole towns were emptied of their Jewish populations, and the Jewish population in Poland was now reduced to about 30,000 people.* ("Poland," *Judaica*, p. 784)

Of course, no one can begrudge anyone, Jew or Gentile, the right to emigrate. It is the God-given right of the Jew, as well as the Gentile to go where he pleases. What is painful and agoniz-

ingly unjust about Jewish emigration out of the Soviet bloc is the fact that 99 percent of the rest of the population (who are persecuted just as much as the Jews!) are denied the same extravagant favor granted to a minority of 1.08 percent.

Is it any wonder, when exit visas are granted to Jews by the thousands, with virtually none to the Gentile majority, that "anti-Semitism" is rampant behind the iron curtain? Is it any wonder that large numbers of Jews complain of being hated by their neighbors and must flee to the west?

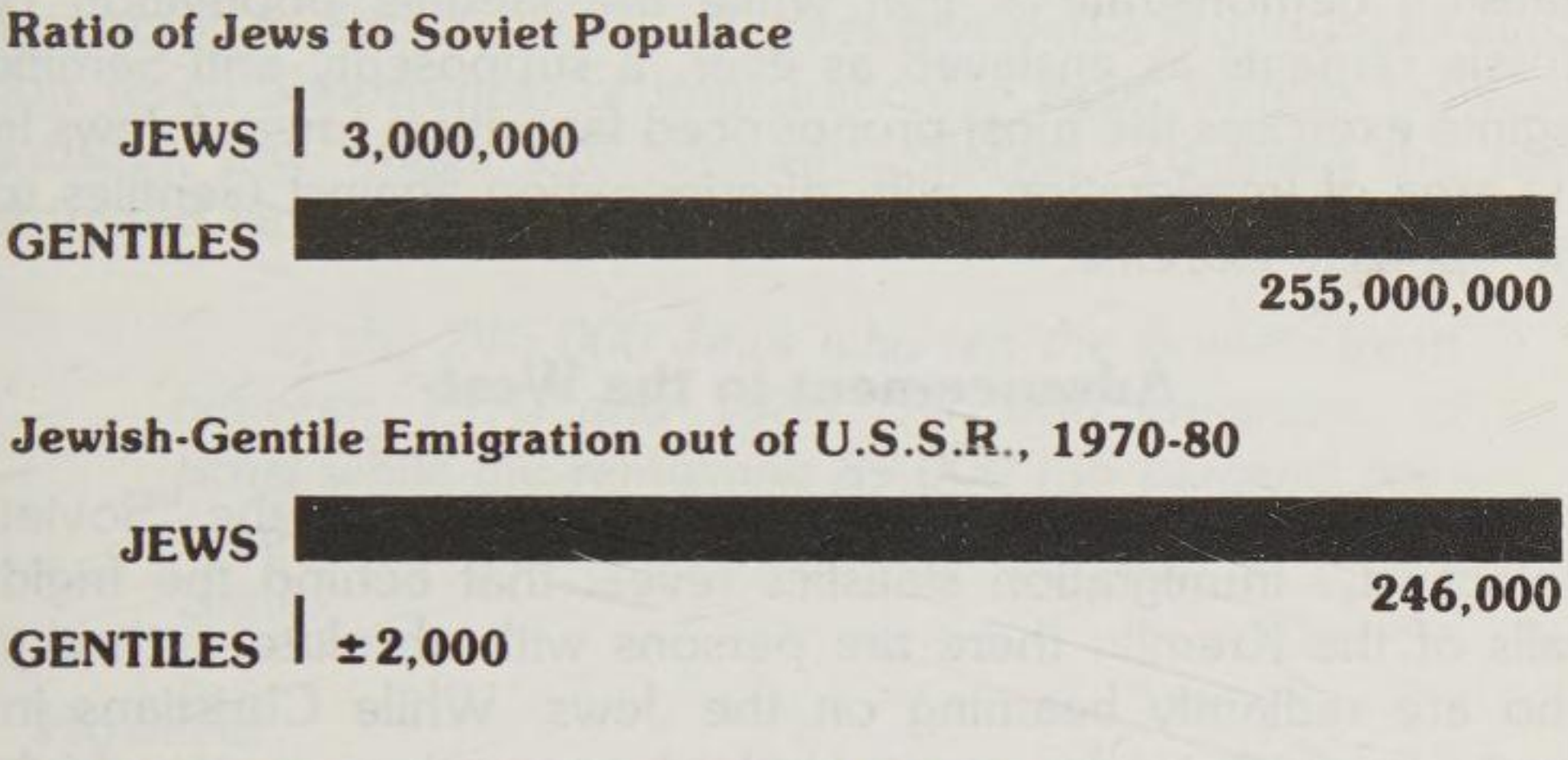


Fig. 10. Jewish immigration privileges in U.S.S.R.

A Case of Discrimination

What possible explanation can either the Jews or Communist authorities give for the incredible disparity between Jewish and Gentile emigration privileges?

The standard rationalization is that Jewish organizations, being much more vocal, are more effective in pressuring the Communist governments into granting visas for Jews. The striking contrast, however, between the Gentile population in Russia (98 percent, 250,000,000) being allowed out roughly 200 per year, with the Jewish population (1.09 percent, 3,000,000) being granted as much as 51,000 per year, is an inequity which cannot be explained by mere political protest, vehement as it may be. Since when has international pressure effectively intimidated the Soviets? They were conveniently deaf when they felt it was time to crush whole populations of Gentiles in Hungary, Czechoslovakia, Afghanistan and Poland. Did they fear world opinion either before or after they shot down Flight 007?

If the present population of Jews in the Soviet Union is as much as 3,000,000, Jews would constitute about one out of 93 Russians. How can Jewish pressure upon the Soviet government be so effective that it allows, as in 1979, 255 times more Jews out than Gentiles? If we figure in the proportion of Jews to the overall Soviet population, preference to Jews over Gentiles exists in the ratio of 93 x 255, or 23,715 to one!

While it is alleged that in the last several years immigration out of the U.S.S.R. has slowed to a trickle[5] of several thousand a year (still ten times the Gentile figure), yet the very least the above statistics demonstrate is that while the Gentile population of Russia remains as enslaved as ever, a supposedly anti-Semitic regime exercises the most pronounced favoritism toward Jews in the area of immigration, with discrimination against Gentiles to the opposite extreme.

Advancement in the West

Despite the breast-beating of western Jewry over the "Soviet Holocaust," immigration statistics reveal that behind the frigid walls of the Kremlin there are persons with absolute authority who are radiantly beaming on the Jews. While Christians in Russia languish under every kind of oppression, a very high percentage of Jews are allowed to escape the inconveniences of a system of human bondage and economic confusion which their fathers brought into existence and continue their educations and careers in the West.

Indeed, so massive has been the Jewish exodus out of Russia, especially during the last decade, that there seems to be a substantial drain on the number of Jews still living there. In its article on "Karl Marx,"[6] the *Universal Jewish Encyclopedia* gives

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[5] While the drastic reduction of Jews released from the U.S.S.R. in 1982 gives the impression that immigration out of the Soviet bloc has come to a near standstill, it is significant that immigration out of Rumania in that year was much less restrained. According to HIAS only 756 Jews arrived in Israel from the Soviet Union during 1982. Yet 1,538 arrived the same year from Rumania.

[6] "Karl Marx," *Univ. Jew. Encyc.*, p. 340.

The dubiousness of official "anti-Semitism" in the Soviet Union and the deep and vested interest which Jews have always felt for the Soviet experiment is candidly revealed in the following passage from the *Universal Jewish Encyclopedia's* article on Karl Marx, p. 390: "Marx's whole life was devoted to the passionate defense of national as well as economic freedom. His teaching of international working-class solidarity, urging united fraternal action by the toiling peoples of every race and nationality, sought to create a potent

the population of Jews in Russia during the Second World War as 6,000,000. Of course, untold numbers of Jews perished through conflict, starvation and internment during the war. Yet if the present Jewish population of Russia is 2,267,814, it is incredible that nearly three and three-quarter million Jews have vanished from the Soviet scene since the war began. Where have they all gone? As was mentioned earlier, roughly a quarter of a million came to the west in the general period 1969-1980. While the great majority of earlier immigrants went directly to Israel, yet, according to polls taken by the National Conference on Soviet Jewry, a large proportion of Soviet Jewish emigrees revealed a pronounced aversion (even abhorrence) of immigration to Israel with its crowded housing, low wages and runaway inflation. To them the new promised land is the U.S.A.

> *. . .of the 246,000 Jews who left the Soviet Union between 1970 and 1980, 157,000 emigrated to Israel while the remaining 89,000 (36 percent) proceeded to other countries, especially the United States.*

However,

> *. . .the figures for 1979-80 show that out of 73,000 emigrants only 24,711, or 34 percent settled in Israel.*[8]

In 1982, according to the Hebrew Immigrant Aid Society (HIAS) fewer than 13 percent went to Israel. Virtually all of the remainder came to the United States.

While U.S. immigration statistics[9] indicate that 43,212

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weapon against racial discrimination, and the hatred and oppression that go with it. One need not agree with the whole Marxist doctrine to recognize the experience of the Soviet Union, home of 6,000,000 Jews, as testimony of the Marxist position on the question of national and racial equality. Even hostile critics have come to recognize the striking fact that the one country which professes official allegiance to Marxian teachings is the one where anti-Semitism has been outlawed and its resurgence rendered impossible by the removal of racial and economic inequalities."

[7] "The Soviet Jews' Adjustment to the United States," p. 75.

[8] *Judaica Decennial Yearbook*, p. 539.

[9] TABLES 13, 14. IMMIGRANTS ADMITTED BY COUNTRY OR REGIONS OF BIRTH. U.S. Immigration and Naturalization Service.

immigrants from the U.S.S.R. arrived in the U.S. between 1966 and 1980, HIAS claims that 90,000, or one-third of Soviet Jewish immigrants in the period 1966-83 settled in the U.S. Since U.S. immigration officials seem to be noticing at least 34,000 fewer Jews[10] entering our country than are the Jews, we may infer that the U.S. statistic of 129,793 immigrants entering the U.S. from Soviet Satellite nations during 1970-80 may also be substantially less than the true figure. (I was cautioned not to trust U.S. figures on Jewish immigration. I don't.)

Leaving the Collectives

During the past 13 years many young Jews seem to have left Iron Curtain countries in the way that an earlier generation of Americans deserted the farms for the city. In a recently aired PBS documentary on Jewish life in Rumania, an American sociologist found a formerly thriving Jewish community a virtual ghost town, nearly deserted by its younger inhabitants. Throughout the film the phrase "all of our young people have left for Israel" was constantly repeated. What other nationality in the Soviet bloc could have the luxury of bemoaning the loss of most of their young people to careers in the Free World?

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[10] The bulk of Soviet Jewish emigration out of the USSR occurred in the years 1971-1980, when roughly 240,000 Soviet Jews entered the Free World. Before 1971 fewer than 12,000 had emigrated from Russia, while during 1981-83, according to the National Conference on Soviet Jewry, 13,450 were released. If we presume that before 1971 perhaps a thousand Soviet Jews came to America, while in 1981-82 probably at least 11,500 came, there is still a disparity of at least 34,000 between the HIAS figure (90,000) and U.S. immigration statistics.

[11] Immigrants from Soviet satellite nations entering the U.S. during 1971-1980.* Source: U.S. Immigration & Naturalization Service.

Albania	953
Bulgaria	2,425
Czechoslovakia	10,154
Estonia	224
Hungary	11,581
Latvia	600
Lithuania	666
Poland	43,586
Romania	17,480
Yugoslavia	42,114
Total	129,783

*Although most of the above numbers of immigrants from "hard-line" communist nations, such as Rumania, Czechoslovakia, and Hungary can be confirmed by Jewish sources as containing Jews, it is difficult to tell how many Jews are included in the large numbers of emigrees departing such "soft" Soviet Satellite nations as Poland and Yugoslavia.

14. Soviet Anti-Semitism: "Red" Herring?

While the spectacle of homeless Jews debarking railroad trains at Vienna for life in the uncertain West gives the illusion that Jews are "fleeing" persecution, the fact is that such flight is a privilege most native Russians can only dream of. (Fifteen years hard labor is considered a "light" sentence for a Gentile caught trying to escape Russia.) Clearly, Jews in the Soviet Union are in the "most favored" class when it comes to actually acquiring what almost every Soviet citizen secretly covets more than anything in the world—the right to escape the Soviet nightmare and begin life anew in the Free World. When Soviet Jews arrive at our shores we receive them as "persecuted Jews," "undesirables," those who, because of their independence of mind and invincibility of spirit have been cast away by a political system which finds no use for such characteristics. Perhaps our sympathy would be better placed, not with the arriving Jew, but with the countless millions of Gentiles who must remain in servitude simply because they were not fortunate enough to have been born Jewish.

The "Marriage" of Jews with Communism

Who is ultimately responsible for such racially-oriented immigration procedures behind the Iron Curtain? Is there evidence that Jews in high places are "taking care of their own"?

Because of our ignorance of the behind-the-scenes decision—making within the Soviet bureaucracy, it is extremely difficult to answer such questions with finality. Yet continuing Jewish influence upon the Soviet government is hinted at by the fact that although few Jews dominate the highest and most visible echelons of power (Benjamin Dymshits is Vice Premier, Aleksandr Chaikovsky and Lev Voladarskii are Jewish members of the Party's Central Committee) yet they often have Jewish wives. As a case in point, we have always taken it for granted that Stalin was the most ardent anti-Semite Soviet Jewry ever encountered. Yet his Jewish wife, former mistress Rosa Kaganovich, was the sister of Lazar Kaganovich, politburo member and, during the '40s and early '50s, the second most powerful man in Russia. (His three brothers were commissars.) (*Life*, July 14, 1949, p.19) In addition, the *Judaica*, in its article "Stalin" confirms that Stalin's son married a Jewess, while his daughter married a Jew. The same article confirms Molotov's wife was Jewish.

Time magazine, May 5, 1958, p. 22 reported that Nikita Khrushchev admitted to the Israeli ambassador, Joseph Avidar,

that Soviet President Klementi Voroshilov and half of the Presidium had Jewish wives.[12] In addition, *Time* confirmed that Khrushchev had a Jewish daughter-in-law. Lenin, of course, was a Gentile, but his wife, Kruyskaya (as is well known) was Jewish. Similarly, according to the *Canadian Jewish News,* of Dec. 13, 1964, Leonid Brezhnev was married to a Jewess.

Such evidence of vested interest in things Jewish by many high-ranking Soviet officials provides us with another clue that not only Khrushchev, but such leaders as Kosygin, Breshnev, and Andropov may not have been as dedicatedly anti-Semitic as we have assumed.

Out of the Public Eye

At the same time, Jewish and communist sources (as far as they can be trusted) indicate that the popular anti-Semitism in Russia which pressured Khrushchev into transferring Jews from prominent party positions has indeed continued to the present. In keeping with the *Judaica's* admission that Jews immediately after the Revolution came into possession of nearly one-third of all stores in Moscow, Jews in Russia today seem to remain largely entrenched in the economic affairs of the country (as well as in scientific activities) rather than in the visible party structure.

> *Soviet Jews are concentrated in certain specific areas of activity. They are widely represented in economic planning, accounting, and sales and merchandising. Many are in science, medicine, and technology.*[13]

Unfortunately for the Jew, moving from high visibility in government to conspicuousness in the economic sector does little to diminish the general conception of him as a manipulator and

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[12] At the time of Khrushchev's statement the Presidium of the Supreme Soviet was the most powerful ruling body in the Soviet government, replacing the old Politburo, and consisting of 10 members. Although Jews are presently poorly represented in the local soviets ("in 1963, of a total of 1,958,566 deputies of all local soviets, there were 7,623 Jews," *Am.Jew. Yearbook*, 1979, p. 94), Khrushchev's admission that half of the Presidium were under the influence of Jewish wives may effectively compensate for the lack of Jewish participation on the local level. (Remember, with resentment and suspicion against Jews rampant among the Soviet populace, it is not to be expected that Jews should be elected in large numbers by the people, or should depend upon that means for establishing or maintaining control in Russia.)

[13] *American Jewish Yearbook*, 1979, p. 94.

exploiter. In fact, the supposed abuse of economic privileges by Jews is a favorite anti-Semitic accusation put forth both by the Soviet government and people.

The transfer of Jews out of the visible party machinery, where they had, according to Furtseva, once existed in numbers of "upwards of 50 percent", is of course taken as proof that the Soviet government is no longer under either the influence or control of Jews. This is an effective argument if we consider that the sum total of any government consists only in those representatives and statesmen who are visibly apparent. However, the more one studies the Jewish internationalists the more one appreciates the importance of the secret influence of Jewish international banking upon the actual decisions of any government, including our own. As we saw in the previous chapter, the entire Soviet land-mass was conquered through the initiative of American and European Jewish banking houses which still largely exist today. Having made so spectacular a success of their investment in 1917, is it realistic to assume that such shrewd and ruthless men would let slip from their grasp the secret control they so firmly established? Such a question is perhaps unanswerable in specific or statistical terms because so much can transpire between the multi-national Jewish banks that escapes notice even of governments.

Yet there is another way to glimpse the truth other than by statistics or inside information. That is by outward actions. "By their fruits ye shall know them." The fruits of a supposedly anti-Semitic policy in the Soviet bloc has been to give at least a million Jews access to the West, while condemning countless millions of Gentiles to further slavery.

Thinking Backwards

As heirs to Christian and occidental values, we in the West have difficulty comprehending any persons or system so ruthless as to sacrifice even a few of its own people in order to achieve an objective. We cannot really understand an oriental bent of mind which values cunning, trickery, and expedience more than honest principle. That is why western leaders could not but take Stalin's expansive smile at face value and forfeit Eastern Europe at Yalta, Potsdam, and Tehran. That is why the West was so vulnerable to the feigned moderation of Tito in Yugoslavia, spending $5 billion to build up for an avowed Leninist a modern socialist nation which we hoped might "moderate" in favor of the

West but never did. That is why we are ripe for present acceptance of the so-called "Soviet-China Rift"—a supposed parting of the ways between two communist super-powers which has tantalized liberals for more than 20 years, yet so far has not dampened the zeal of either to promote revolution and terrorism throughout a world which both claim will yet be conquered by communism.

We have as much trouble thinking backwards as the Talmudist and unchristianized Tatar have in thinking in a straight line. Being a "race of magicians" since the time of their sojourn in Babylon, the Jews understand the first principle of practical magic, which is this: in order to accomplish a feat of sleight of hand it is necessary that the deceived be subtly enticed to accept what is happening at face value and be looking *other than where the real trickery is taking place.* Thus the Jewish media mounts an international lament over the tribulation of a few Jews in Russia, drawing attention away from the fact that millions of Jews are benefiting from it. Similarly, the Gentile's predictable sympathy for the Jew can be counted upon to distract him from the observation that for every Jew that is suffering at least a hundred Russian Gentiles are enduring at least as much, yet without sympathy from a western humanity which has been conditioned to believe that *only Jewish suffering* is really important.

Moscow: First City of Soviet Jewry

Although it is difficult to know the full magnitude of Jewish influence upon the leadership of the Soviet Union today (early spring, 1984), of one thing we can be certain. About one out of every six Soviet Jews lives in Moscow, the administrative center of Russia. And Jews are thriving there.

In its article on "Moscow," the *Judaica* says ". . .some opinions evaluate the number of Moscow Jews as high as 500,000."[14] If that is so, then Moscow, next to New York and Los Angeles, has a higher number and percentage of Jews than any other city in the world. (New York's 1.1 million Jews comprise nearly 15 percent of its roughly 8,000,000 population, with Los Angeles' 500,000 making up about 18 percent of the city's 2,768,000.)

Judging by their stated numbers, Jews in Moscow today seem to be thriving in numbers far above what was possible under Czarist

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[14] "Moscow," p. 364.

"persecution" at the turn of the century. "In 1897 there were 8,095 Jews and 216 Karaites in Moscow"[15] (0.8 percent of the total population). If an estimate of 500,000 Jews is anywhere near the number in Moscow today, the Jewish population is around eight percent of the city, which at the very least indicates that persecution under the present regime is not as withering as under the Czar (and certainly has not greatly affected the birth rate.)

Soviet Jewry: Flourishing on Anti-Semitism

In fact, considering the toll which a *lack* of persecution is taking upon the Jewish community worldwide through apathy and assimilation, harassment of Soviet Jewry may be a vital and calculated part of its ultimate preservation.

Far from stifling Judaism, a devious and consistent policy of anti-Semitism in Russia is having the effect of producing a new generation of Jews who are the most zealous of any in the world. Although the National Conference on Soviet Jewry warns that "Because Jews are denied the right to pass on their rituals and traditions to younger generations, the Jewish religion may well face extinction in the Soviet Union," Elie Wiesel, a Jewish journalist who visited Moscow in the 1960's during the observance of "Simhath Torah," the last day of Sukkoth, disagrees. He was overwhelmed with the ardor of young Soviet Jews, a zeal which all reports in the West had concluded was near extinction, withered by decades of anti-Semitism. In Weisel's article "The Rejoicing of the Law," in *The Unredeemed: Anti-Semitism in the Soviet Union*, p. 235, he recounts how anti-Semitism is fanning a sense of race consciousness and mission in thousands of young Jews to the extent that every year as many as 30,000 gather in Moscow (with similar gatherings in other Soviet cities) to sing and dance and regale the night away in praise of Israel and their eternal Jewishness. (Can you imagine the Soviet regime ever being so indulgent of evangelical Christians as to allow them to do the same?)

Consider how the following observations by a sympathetic Jewish eyewitness are in stark contrast to western Jewry's description of the plight of their Soviet brethren:

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[15] "Moscow," p. 368.

Where did they all come from: Who sent them here? How did they know it was to be tonight, tonight on Arkhipova Street near the Great Synagogue? Who told them that tens of thousands of boys and girls would gather here to sing and dance and rejoice in the joy of the Torah? They who barely know each other and know even less of Judaism — how did they know that?

I spent hours among them, dazed and excited. . .I have seldom felt so proud, so happy, so optimistic. (p. 335)

. . .they brought us gifts, their love, their blessings. . . .The people of Israel lives;. . .the eternity of Israel shall not prove false;. . . The redeemer shall come to Zion soon in our days. (pp. 242, 243)

The street was unrecognizable. For a second I thought I had been transported to another world, somewhere in Israel or Brooklyn. Angels and seraphim were serenading the night; King David played his harp. The city burst with gladness and joy. The evening had just begun.

Deliberately or not, they had been lying to us. With good intentions or bad, they had misinformed us. They wanted us to despair of Jewish youth in Russia . . . .For years they had spread such lies. . .

But they surprised us. Soviet Jewish youth has remained Jewish to a degree beyond anything we could possibly have expected. (pp. 243, 244)

Their love for Israel exceeds that of young Jews anywhere else in the world. (p. 249)

'I am a Communist!' a young student shouted. I asked him what he was doing here. 'I am also a Jew.' Suddenly I wanted to go from one to the other, begging their forgiveness for our lack of faith. Our disappointment in Russian Jewish youth is a thing of our

> *own creating. It is they who reassure us, they who teach us not to despair.* (p. 245) [16]

The secret of such zeal is that eternal catalyst so lacking for Jews in the West: anti-Semitism.

> *Ilya Ehrenburg wrote in his memoirs that he would call himself a Jew as long as a single anti-Semite remained on earth. There is no doubt that this way of thinking is an important factor in bringing young people together at the synagogue to rejoice in the Torah. Precisely because it is not easy to be a Jew in Russia, Jewish consciousness will continue to grow. 'We are Jews for spite,' one student said to me. There is some accuracy in this. For want of better teachers, it is the anti-Semites who are making them Jews.* (p. 248) [17]

Israel Thrives in the U.S.S.R.

The two most common complaints which Soviet Jews have about life in modern Russia are that they are held in contempt by much of the Soviet populace (who bitterly resent their immigration privileges) and that the government has imposed written and unwritten quotas upon Jews. These restrict their right to enter certain educational institutions, or professions in numbers higher than their percentage of the population.

Yet the unevenness of such a quota system is indicated by the *B'nai B'rith Messenger* of June 2, 1961 which reported that one of Moscow's distinguished poets, Aaron Vergelis, as Jew, refutes charges of Soviet anti-Semitism, claiming that thousands of fellow

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[16] It is highly significant that this Moscow synagogue, which hosted as many as 30,000 Jewish revelers is, according to Western visitors, nearly deserted on the Sabbath, except for the usual handful of elderly men who may be counted upon to inhabit every Synagogue in the world on that day. The lack of Synagogue attendance is thus an extremely poor criteria for measuring the vitality of a humanistic religion which derives infinitely more energy and ambition from the memory of or prospect of being persecuted than from study or liturgy.

[17] The *Judaica* confirms the wholesome effect which anti-Semitism is having upon Soviet youth ("Russia," p. 487): "Propaganda of this type, however, did not attain its objectives. . .the anti-Semitism which infiltrated many parts of Soviet society awakened in the younger Jewish generation an increased Jewish national consciousness, and a strong desire to settle in Israel and to strengthen their ties with the Jewish state.."

Jews have distinguished themselves in Soviet life.[18] According to Vergelis, 77,177 out of 2,400,000 undergraduates of Soviet universities were Jews. 427,000 specialists with higher and secondary specialized education were Jewish, as well as 33,529 Soviet scientific workers. Although 1.08 percent of the population, Jews constituted 14.7 percent of Soviet doctors. A Jewish spokesperson confided to me by telephone that Moscow's Jewish population of "at least half a million" contributed 40 percent of the members of the Moscow Philharmonic. (This corresponds to the *Judaica's* article on New York City, p. 1122, "The New York musicians' union, Local 801, was over 70 percent Jewish from the 1930's on.") The *Judaica's* article on Russia, p. 484 further confirms Jewish participation in the arts. "Similarly, Jews constitute about 10 percent of Soviet writers and represent a higher proportion in the other arts." Boris A. Feldman, writer and editor of *Pravda* is the virtual head of the Soviet propaganda machine.

The *Day Morning Jewish Journal* of December, 1962 confirms that Jews have not quite been immersed in the holocaust which Jewish propagandists decry. Of 132 people nominated by a special Soviet committee to receive the Lenin prize (headed by Dr. Jacov Alpert, a Jewish scientist) 74 were Jews. The *American Jewish Yearbook*, 1979, p. 94 documents that:

> *In 1960, there were 20 Jewish members in the Academy of Medicine, and 57 in the academy of Sciences. Among scholars receiving the Lenin Prize in 1964 were 13 Jews; in 1968 there were 30.*

Jewish "Success Stories" in Russia

The *Judaica* in its 1975-76 Yearbook article on "Russia" (p. 380) confirms the fact that Jews, despite official and popular anti-Semitism, continue to play an integral part in the fabric of Russian life, attaining positions of respectability and influence which would be unthinkable for an evangelical Christian.

The June 29, 1981 issue of *Fortune* reveals that not only in professional occupations, but in clandestine business activities,

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[18] While Vergelis, editor of the Yiddish periodical *Sovetish Heymland*, is widely resented by Jews in the West partly because of his refusal to admit that he is being persecuted, Jews cannot deny the essence of his statistics, which are in rough agreement with their own sources such as the *Judaica* yearbooks.

14. Soviet Anti-Semitism: "Red" Herring?

Jews seem to find advantages in Soviet society which elude Gentiles. In an article by Constantin Simis, a Russian Jew and former international law expert in the Soviet Ministry of Justice who defended dozens of wealthy Soviet Jewish businessmen, the claim is made that multitudes of Jewish capitalists in Russia thrive *within* state operated businesses. Through bribery and manipulation, Jewish entrepreneurs are able to amass fortunes by making use of Soviet factories to produce not only quotas of the necessary goods (which are recorded on the ledger sheet) but a prolific output of goods which are not. Through the production and sale of such unrecorded items as clothing, shoes, costume jewelry and western popular music, thousands of Jewish capitalists constitute a network which garners millions — perhaps billions, of dollars. During the Six Day War, according to Simis, many of these Jews made large contributions to Israel out of their illegal earnings.

This article in *Fortune* is unique because it confirms what the *Encyclopedia Judaica* has told us before: Jews prospered materially out of the Bolshevik Revolution and have tended to acquire vast economic influence in Soviet society. This picture is reinforced by a recent McNeil-Lehrer News Hour program (Nov. 19, 1985) in which Sergei Plekhanov, head of politics and social studies at the USA-Canadian Institute in Moscow not only stated that "most of the Jews in the Soviet Union are atheists," but "In fact, very many of them are members of the Communist Party and in general Jews in the Soviet Union occupy very prominent positions in Soviet society."

Although the 1975-76 *Judaica Yearbook* does not comment on the present role of Jews as clandestine capitalists, it emphasizes that Jews in Russia are professionals: 30% of all Jewish "specialists with higher education" in Russia are teachers (p. 380). Yet it laments the declining percentages of Jews in professional occupations, ascribing the trend to anti-Semitism. However, when we consider that between 1970 and 1980 nearly a quarter of a million Jews were allowed out of Russia alone (more than twice that number from the Soviet bloc), such a "brain-drain" of creative people could well explain such a decline.

Global Need for Anti-Semitism

In addition to the immigrational advantage which a policy of Soviet anti-Semitism gives to the Jews, it is even more important

to both the Soviet Union and Israel in other strategic, broad range areas. Russia's pro-Arab, anti-Israel posture effectively dispels the charge of Jewish complicity in communism and unites Israel with the seemingly unlimited military and financial resources of the U.S. (30 percent of U.S. foreign aid in 1983[19]) which have been so crucial to establishing her impregnable position as the world's fourth greatest military power. Such continued support for America's "anti-communist" bulwark in the Middle East, combined with the nuclear arms Israel is much rumored to possess, could prepare Israel in the next generation for a role as an international "peace keeper" second to none.

However, when this stage of Jewish "anti-communism" and Soviet "anti-Semitism" is over —when Israel has bled America and curried the well wishes of the Church as far as it needs, it will be inevitable that the Soviet Union and Israel will see eye to eye once again as they did up until the late 1940's when Russia and Israel were the staunchest allies.

Until then, it is clear that thousands of both Judaism's and communism's boldest and brightest are being shuffled out of the Soviet bloc and into the very vitals of western society, which causes us to ponder: Is the unseen leadership in the Kremlin really throwing away such highly educated professionals as "economic parasites," or do they have a purpose in the West?

In 1957 the brothers Jack Soblen and Robert Soblen (with Jack's wife Myra and another Jew, Jacob Albam), members of a wealthy Lithuanian Jewish family which had emigrated to America after the Soviet annexation in 1939, were arrested for espionage. During the investigation it was discovered that none other than Beria, the Jewish[20] head of the dreaded NKVD Soviet secret police, had offered them and 13 of their relatives the privilege of immigration to America, *but only if they became spies*. When they entered New York harbor the spectacle of the Statue of Liberty meant nothing to them. Their mission was

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[19] GAO Report: "U.S. Assistance to the State of Israel." June 24, 1983, p. 29.

[20] Journalist Donald Day, reporting from Riga, Latvia, in the Chicago Tribune, Jan. 5, 1939, said Lavrenti Beria was one of "many other recent Jewish proteges of the Kaganowitsch family." Beria helped exterminate several million Gentile Russians, the "Kulaks," slaughtered millions in the Soviet-overrun Baltic countries, presided over the Katyn Forest massacre of 150,000 Polish leaders, and many more. It is estimated that the total of Beria's murders may be as high as 30,000,000. Yet Beria was but the successor of a line of Jewish heads and functionaries of the Soviet Secret Police. Moses Uritsky, Bolshevik and the first head of CHEKA was, of course, Jewish.

espionage and the fact that Robert ultimately succeeded in delivering vital information from the top secret Office of Strategic Services, among other government agencies, is proof how effective a communist "immigrant" can be.[21]

Double Loyalties?

During the period 1966-83, 90,000 Soviet Jews settled in the United States. That figure is probably at least doubled by Jewish immigrants from Soviet Satellites. No one, of course, can judge the intentions of that many people. Yet the fact that every one of them was raised from infancy in the most rigorous communist ideology is a compelling argument that a high percentage are still unreconstructed socialists.

The *Judaica Decennial Yearbook*, p. 540 says that "approximately 46% of the work force among Soviet Jewish immigrants comprised skilled workers and/or those who had attained a high level of education." It reveals that 15 percent of these were in humanities, medicine and science. Thirteen percent were engineers and technicians. Ten percent were white collar workers.

Obviously no one succeeds in any area of technology or influence in Russia unless he or she continually makes it clear that they are in passionate agreement with the system. Because a high percentage of Jews have spent their careers cooperating with the communists, when they're at last liberated to the West they may well be inclined, either through habit or blackmail (the Soblens claimed the lives of their relatives in Lithuania were threatened if they didn't keep spying) to continue to operate. (I was told by a Jewish resettlement source that indeed many Soviet Jews in America are aware of being under surveillance by the FBI).

Referring to Jews in the Soviet Union, the American Jewish *Yearbook*, 1979, p. 98 says: "In 1976 there were 299,744 dues-paying Jewish members of the party." This means that at least one out of every 10 Jews in Russia is a dedicated communist, who is duty-bound to overthrow capitalism and Christianity by any means possible. Could that obligation include coming to America with intentions of espionage, intelligence gathering, or simply awaiting further orders? How many of the 90,000 were

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[21] *Time*, June 30, 1961, p. 13.

like the young Jew who shouted to Elie Weisel in Moscow during the revelry of Sukkoth: "I am a communist!" "I am also a Jew."

No one knows.[22]

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[22] Although the primary purpose of Jewish emigration from behind the Iron Curtain may involve dispersion of Jews throughout the West in anticipation of a new world order, Ephraim Sevela, Soviet Jewish film producer and immigrant to Israel relates a possible secondary function. While in the Soviet Union, Sevela conversed with General Giorgi Minin, one of the heads of the anti-Zionist section of the KGB. Minin:

"Surely you don't think that we are frightened by your pressure and that you have achieved anything which wasn't a part of our own plans? You see yourselves as heroes, don't you? In fact you're mere cogs, puppets in a vast and complex game in which we pull the strings and you dance to our tune. And you aren't the only ones.

"Not a single person would have left Soviet territory had his desire not coincided with our interests. Yes, yes, there's no need to be surprised. A strong Israel accords with Soviet interests. In that case the Arabs will always be needing our help and hanging on to our coattails. This is why, although we pillory Israel in the press and curse her in every quarter, we still send Jews there from Russia. For form's sake we dig in our heels, imprison someone now and then, but we still keep letting them go. And a great many of them are very young and hve done their military service in the Soviet army.

"This permits us to adopt a different one with the Arabs. If you don't behave yourselves, we say, we'll allow more Jews to go to Israel. If you decide to be obedient, we shall cut off the flood. And we might even put a stop to it altogether. You must admit it's an admirable arrangement." (*Farewell, Israel!* Gateway Edition, South Bend, Indiana, 1977, p. 237).

14. Soviet Anti-Semitism: "Red" Herring?

Minutes seem like hours for Soviet Jewish emigres waiting to catch that first glimpse of arriving relatives.

*From HIAS 1982 Annual Report

Fig. 11.

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Monopolists of the Media

In order to understand our duty to Israel, we must consider rabbinic Judaism, not as just another religion rising above the harassments of centuries, but as Jehovah and their own prophets described it — a system of spiritual rebellion. Now a distinctive tendency of any renegade system, from the builders of the Tower of Babel to the present, is that it attempts to erect its own "new order." Let us consider briefly how, in the case of Israel, this might be done.

If any group were to presume to establish a "new order" in the world, what would be the most direct way to go about it? If they had unlimited military might, that route might be the quickest. However, it would not be the surest because any regime erected and maintained by force of arms is inherently unstable.

Rather, a very time-consuming but impregnable method of achieving world control would be to somehow subtly influence the thinking of the world's inhabitants so that not only would they be receptive to new ideas, but their very deepest convictions could be calculated to support and defend such a "new order."

In other words, if one wants to radically alter world opinions, he goes for the media — the printed and broadcast word. And what are they? The movie industry, television and publishing.

Jewish Control of the Movie Industry

Needless to say, such a query introduces the theme of this chapter. But to confirm that the Jews are actually in the business of influencing and even molding the mentality of the world today,

let us leave speculation and return to the Encyclopedia Judaica. In its article on "Motion Pictures," it says: "Since the early years of motion pictures, Jews have played a major role in the development of the industry and have been prominent in all its branches." [1] How prominent? Simply this: virtually all major movie studios in Hollywood have been founded by Jews. In a detailed history of the industry, the Judaica reveals that Paramount, Twentieth Century Fox, Universal, Metro-Goldwyn-Mayer, Warner Brothers and Columbia were all founded and controlled by Jews. As it summarizes:

> *Thus all the large Hollywood companies, with the exception of United Artists (a distributing company established by Hollywood actors who feared that the big producers would restrict their artistic freedom), were founded and controlled by Jews. In addition, the first bank to finance the film industry was the Jewish-owned Kuhn, Loeb and Co., in 1919.* (Ed. note — remember that it was also Kuhn, Loeb and Co. which financed the Bolshevik Revolution the previous year.) [2]

The Judaica's lengthy article on Motion Pictures continues with extensive lists of the most prominent of the "numerous Jewish producers," directors, scriptwriters, composers and actors who have permeated the movie industry from its beginning.

Jewish Control of Television

What about television? The Judaca's article on "Television and Radio" presents a similar picture:

> *In the U.S. Jews have played a major role in the development of television and radio as they have in other entertainment industries. They have been well represented in all executive and technical aspects of the industry, as well as among performers.*

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[1] *Judaica*, p. 446.

[2] *Ibid.*, p. 449.

Getting down to specifics:

> *Jews held key positions in the emergence and shaping of the three major U.S. networks. David Sarnoff started the first U.S. radio chain, the National Broadcasting Company (NBC), in 1926 as a service of the Radio Corporation of America. He became president of RCA in 1930. When he retired in 1970, he was succeeded by his son Robert, who had earlier served as president of NBC. Comparable in influence and competitive to NBC is the Columbia Broadcasting System (CBS) which was founded under the presidency of William S. Paley two years after NBC was organized. Both NBC and CBS pioneered in the production of television — black and white and later color. The third major network, the American Broadcasting Company (ABC), was an outgrowth of the NBC network. It was bought out by United Paramount Theater, and Leonard H. Goldenson became its president. Apart from the heads of the major networks, many Jews worked at all levels in the organizations as well as in the smaller networks, educational services, local stations, etc.*

Like nearly all major movie studios, each of the three major television networks, NBC, CBS, and ABC were thus founded and controlled by Jews.

Most TV Executives are Liberal, Jewish

Jewish dominance of the media is confirmed by the recent and very well publicized Lichter-Rothman poll of facts concerning 104 top-level media executives, published in *Public Opinion*

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* **Ed. note:** Since this was written in 1984 ABC television was bought out by Capitol Cities Communications, Inc. (though Leonard Goldenson retains an advisory position). Similarly, NBC and its parent company RCA have announced plans to merge with General Electric. Although such transfers (which are common in the Jewish movie industry) give the impression of a loss of Jewish control, such may not be the case. Having founded and controlled the networks for more than half a century, the Jews may feel that, with mounting criticism and investigation of the media, it is time to distract critics from their historic role.

Magazine, December / January 1983. It found that the great majority of those in positions of media leadership not only did not share the same philosophy as the majority of Americans, but that 59 percent of them were "raised in the Jewish religion." Clearly, nearly three out of five top decision makers in the media are Jewish, and probably without sympathy for values which honor Jesus Christ as the Savior of mankind.

Although Jews have founded and controlled the three networks, there is of course no denying that Gentiles participate. In fact, Gentiles are often placed in the up-front, visible positons, such as news broadcasters. (How could Dan Rather or Roger Mudd, as American as apple pie, be the tip of a Jewish iceberg?) Even a Gentile Board Chairman such as Grant Tinker of NBC may be appointed by the RCA-Sarnoff interests, but be as easily replaced. Thus, the presence of Gentiles in high-profile positions gives the impression of democracy and even Gentile control, but the reality is much deeper.

Dedicated Monopolists

One wonders what would happen if, say, the Mormons, or even the Christians, bought out the movie and television industries from the Jews. Could they keep their monopoly as well hidden as the Jews have done? Rather, can't you imagine a host of liberals suddenly decrying from the floor of the Senate a monopoly by a special interest group of the communications network of our country, which includes television news, the single most important source of information about world events? That certainly would happen if the Christians were in control. But not the Jews. It is eloquent testimony to the fact of Jewish powers of intimidation that not only is the fact of the Jewish monopoly of the news media not widely known, it is something which most politicians probably would rather not know. For if any politician so much as hinted in public what the Encyclopedia Judaica candidly admits to its Jewish readership, his career would be ended, smothered under the tar and brickbat accusations of "anti-Semitism."

The Media Support Israel

Far from being impartial, the television networks, from their

leadership down through the newsrooms, have always been dedicated supporters of Jewish concerns and the state of Israel. In the Judaica's article on David Sarnoff, former head of NBC, it confirms that "Active in Jewish affairs, Sarnoff was a member of the board of trustees of the Educational Alliance and the first honorary fellow of the Weizmann Institute of Science. He was associated with the Jewish Theological Seminary for over 25 years and served as a member of both its board of directors and its executive committee." And of William S. Paley, the recently resigned head of CBS, "Paley established the William S. Paley Foundation, Inc., and as president was responsible for the foundation's generous donations to the Weizmann Institute of Science, Rehovot, as well as to other Israel institutions and funds."

The Myth of Media Bias Against Israel

Although the Judaica omits an article on Leonard Goldenson, president of ABC, it is clear that the television media cannot help, by the strongly pro-Israel sentiments of its leadership, to be ill-equipped to provide the majority of Americans with unbiased news coverage, especially concerning Jewish affairs in the Middle East. During the Israeli invasion of Beirut widespread charges were made against these Jewish-controlled networks that they were biased in their reporting of the events surrounding the Lebanon invasion. The truth is, if one contrasts the media reports with independent accounts of the massacres, the Jewish media was barely telling the story. Like the eruption of Mt. St. Helens, the Israeli blitz in Lebanon was a conflagration of which the barest description is sufficiently horrendous. However, by accusing the American media of pro-Palestinian sympathies, the Israelis effectively distracted attention not only to the minimal coverage which was actually given, but to the fact of the Jewishness of American television news itself.

The Jews in Publishing

Let's now turn our attention to the publishing industry. How much control do Jews exert over what is written, and thus read by Americans? Again the Encyclopedia Judaica reveals Jewish control of impressive proportions. Among American publishing houses owned and controlled as of 1971 by Jews, it lists Viking,

15. Monopolists of the Media

Knopf, Random House, Modern Library, Simon and Schuster, Harcourt, Brace and Co., Greenberg Publishers, Ziff-Davis, Crown Publishers, Dial Press and Dryden Press. Publishing houses either founded by or with a Jew as Editor-in-Chief include Farrar, Straus, and Giroux, Abelard-Schumann, Basic Books, Grosset and Dunlap, Federal Writers Project, Gaer Associates, Macmillan and Company, Harry N. Abrams, Inc., Citadel Press, Chanticleer Press, Arthur Frommer, Inc., Hart Publishing Co., Lantern Press, Oceana Publications, Twayne Publishers, Arco Publishing Co., Grossman Publishers and Stein and Day.

Publishing houses involved in book clubs, reprints or children's literature either founded by or controlled by Jews include the Literary Guild, Book of the Month Club, Limited Editions Club, Heritage Club, Junior Heritage Club, Readers Club, Jewish book Guild, Military Science Book Club, Natural History Book Club, Book Collector's Society, Art Book Guild, Science Book Club, Beechhurst Press, A.S. Barnes and Co., Sagamore Press, Thomas Yoseloff, Inc., The Modern Library, World Publishing Co., Little Blue Books, Pocket Books, Inc., Avon Publications, Popular Library, Schocken Books, Golden Books and Golden Press.

In its article on New York City, the Judaica adds to the list of publishing houses owned by Jews, Liveright and Boni, Anchor Books, as well as such internationally esteemed papers as *The New York Times* and *The New York Post*. New York periodicals with nationwide audiences under Jewish ownership and editorship are *The New Yorker*, *The Village Voice*, *The New York Review of Books*, as well as the influential and ultra-liberal *Commentary* magazine.

Although Nahum Goldman, writing from Israel says: "Most of the American literary scene is today predominantly Jewish,"[3] Jewish control of major publishing houses does not approach the near-total monopoly of television and the film industry. Nevertheless, Jewish influence in books, magazines and newspapers is a powerful reality. It is a well-known fact among writers that if one wants to be published, it does not hurt to be Jewish. Thus, aligned with television and movies, Jewish publishing constitutes a formidable influence upon the spread of information and ideas in America.

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[3] *Dispersion and Unity, Journal on Zionism and the Jewish World*, No. 15/16, p. 11, World Zionist Organization, Jerusalem, 1972.

The Threat of the Media

We are now ready to ask: What is the significance — indeed, what is the *threat* of this proliferation of Jewish control of the media during the last three-quarters of this century?

First, I must reply that it emphatically *does not* mean that every Jew involved in the media, or even most Jews, are consciously involved in a conspiracy to manipulate the minds of the goyim. The Jew, even though he may be disproportionately represented in a particular field, nevertheless has a perfect right to engage in any honest activity he pleases. It would be criminal to impugn, for example, a Jewish secretary at NBC for policy decisions made at the top, just as historically it would be wrong to accuse all Jews of fomenting the Bolshevik Revolution or the insurrections against Rome which led to the destruction of Jerusalem. It is the genius of Satan's work through Israel that a minority of rabble rousers or hidden conspirators have been able to embroil the entire nation in movements which impel them toward Antichrist objectives. It has historically been the shame and madness of anti-Semitism that it seizes upon the shopkeeper Jew, laying upon him blame and persecution for what others far removed from him have master-minded.

A Cup of Poison

With this in mind, thinking of general trends within Judaism, rather than the motives of individuals, we must face the reality that Jews, especially in the movie and television industries, have over the past 75 years inspired, stimulated and abetted a massive erosion of Christian values. Although none of us can make judgments upon the motives of as many Jews as are represented in the media, nevertheless, if Christ's dictum, "*By their fruits ye shall know them*" has any truth, we must come to the conclusion that rather than redeeming society, the effect of Jews in the media has been to corrupt and debase it.

Of course, while Jews may be pressing the cup of their spiritual fornication to the lips of the Gentiles, the Gentiles are guilty as well, for they have eagerly swilled it down. Yet in no instance in the past 2,000 years has such an onslaught upon traditional Christian values and morality been waged as by the Jewish-produced movie industry from its inception. Even in the earliest

films in the 20's and 30's we notice the plunging necklines, the risque situations, the sexual innuendoes—examples and messages which led to the banning of movie theatres for a generation of fundamentalist Christians. Suggestive dancing and jazz rhythms undeniably prepared American audiences for the commonplace adultery which is now the pablum all of us accept on television after dinner.

Driving to Drink

Along with sex, a predictable part of the plots of Jewish-produced movies is to promote liquor. Heroes and heroines always offer drinks of hard liquor to each other not only as a social amenity, but on any occasion that concerns stress or fatigue. There is probably no way to prove it, but since the hard liquor industry is dominated by Jews, it would be inconceivable of them not to take advantage of the limitless opportunities for creating a market for liquor which is inherent in the film industry. (Distillers - Seagrams Ltd., owned by the Bronfman family, completely dominates hard-liquor production in the free world, operating not only behind the Seagram's label but many others. Presided over by Samuel Bronfman and his sons, the Seagrams empire now towers far above even its former Jewish rival, Schenley, owned by the Rosenstiel family. For an overview of the Bronfmans, especially as they have benefited Jewish causes, see the *Judaica's* article, "Bronfman."

Pooh-poohing Patriotism

Another persistent trend within movies and television has been to ridicule patriotism and Christianity in subtle ways. Especially during the 60's, when the conservative movement threatened to upset Jewish liberalism, there came out a rash of movies portraying anticommunists as "lunatic fringe extremists," while hippies and anti-war activists were dignified as persons of serene consciences. In fact, it was during this period that the bulk of the American Jewish Community pledged itself to killing the anticommunist movement. [4]

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[4] An article in the *California Jewish Voice*, March 2, 1962, p. 4 says: "Jewish concern over the rise of the ultra-right is reflected in the agendas of every major Jewish organization. . ." and lists how the Anti-Defamation League, American Jewish Congress, Joint Defense Appeal, and Jewish War Veterans, among others, dedicated themselves to killing the conservative revival during the Goldwater era.

Israel: Our Duty. . .Our Dilemma

Without condoning the atrocities of Hitler, we must also take note that the Jewish aversion to anti-communism is repeatedly emphasized in the never ending production of anti-Nazi films. (As a fascist, Hitler considered communism his greatest enemy.) Similarly, their affection for communism cannot help but be revealed in the near-total absence of a Jewish production of a really anticommunist film. Speaking of "Holocausts," why has not the best-selling *Gulag Archipelago* never been realized as a film? Instead the goyim are unceasingly encouraged to look backward to 1940, as if the events of that period were all that were really instructive or important. Even if we accept the Jewish figures of six million Jewish martyrs in the Holocaust (a figure many scholars believe to be the wildest exaggeration), still that figure shrivels before the estimated 144 million victims of Jewish-inspired communism since 1917. Yet only events which adversely affect the Jews merit prime time dramatization on the networks. We are, by the endless production of anti-Nazi films, encouraged, not to ponder the present threat of communism, but to ruminate upon events forty years removed which are calculated to teach us a Jewish lesson.

Heroic Rabbis – Ridiculous Ministers

Just as patriots are inevitably portrayed as ignorant Red-necks or scheming hucksters, so the Jewish media has consistently portrayed evangelical Christians, especially personified as ministers, as babbling fools, mouthing silly platitudes, or as in the film "Elmer Gantry," scheming, double-minded adulterers. Come to think of it, have you *ever* watched a film produced by Jews which portrays a Christian minister in anything but a silly or sanctimonious light? Conversely, have you *ever* seen a rabbi portrayed in any way except in a noble one, usually as a man of rocklike principles, probably enduring great suffering because of his convictions?

In keeping with its anti-Christian bias, the Jewish media from its beginnings has consistently promoted secular humanism and the theory of evolution. In fact, the Jews have been evolution's most ardent pedlars to the world.[5] Creationist scientists of the highest

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[5] "Fundamental to all constructions of Judaism is the belief that although hidden from the human eye, God reveals Himself in the majestic sweep of the evolutionary process. . . ." *Univ. Jew. Encyc.*, "Judaism," p. 236.

caliber, such as those of the Institute for Creation Research in San Diego, are not only denied access to the media, but what crumbs of knowledge they are allowed to express are predictably edited and distorted to make them seem like ignorant fundamentalists, hopelessly out of touch with the vast realities of science.

A Humanism

Since Judaism, as we saw in our discussions of Kabbalah, believes that "man," i.e. the Jew, is the practical center of things in this world, it follows that the Jew does not need to wait upon an inscrutable God to grant him his wishes or his Messiah. Instead, through his schemes and energy he may make his own future.

That is the essence of both humanism and 20th century liberalism.

The fact that the Jewish media is both humanistic and liberal is borne out by the previously quoted *Public Opinion Magazine* poll, which reveals that of 104 top media executives 82 percent voted for McGovern, 76 percent for Carter or Anderson over Reagan, 69 percent believe government should redistribute income, 92 percent contend women are not better off in the home, 97 percent affirm a woman's right to an abortion if she pleases, 80 percent disagree that homosexuality is wrong, 86 percent believe that homosexuals have the right to teach children, 51 percent disagree that adultery is wrong, and only seven percent attend church or synagogue regularly.

The accepted role of Jews as political liberals from the time of F.D.R. through the civil rights movement of the '60s is explained by Zionist Yesha Yaho (Charles) Liebman:

> *. . .Jews are liberals and it was Jewish organizations that were in the forefront of those very causes which liberals held so dear. Rabbis, especially Reform but many Conservatives and even a handful of Orthodox reminded their congregations of the special ties between Judaism and liberal causes, of Jews' special responsibilities to the socially or economically underprivileged because they had themselves suffered so much injustice and were part of a "prophetic tradition." To many Jews, "I am a Jew" and "I am a political liberal" were synonymous and the Jewish*

tradition, Jewish ritual and Jewish symbols were invested with social meaning.[6]

Because of its humanism, the Jewish media has repeatedly demonstrated the strongest attachment to promoting all the pet projects of liberalism, which include radical feminism, radical environmentalism, abortion, sex education in the public schools, forced busing, the banning of prayer in the public schools, gay rights and "free speech" (especially the rights of the media to impose non-Christian values on a supposedly Christian nation). In addition, the media has consistently given respectability to the largely Jewish-influenced American Civil Liberties Union in its tireless efforts to hamstring the effective apprehension and conviction of criminals.

Getting Away With Crime

Speaking of criminals, has any institution in the history of the world ever taken upon itself the prerogative of glorifying the criminal element as has Hollywood — especially over the past 20 years? In film after film, the macho sex symbols such as Burt Reynolds and others are cast not only as unabashed fornicators and adulterers but the cleverest liars, cheats and thieves, who as part of their rollicking, high-handed brigandage predictably demolish or overturn police cars, complete with their ridiculous occupant, that pitiful symbol of local authority, the small-town sheriff. If young people could dismiss as make-believe the crimes and violence portrayed on the screen by matinee idols, it might be of lesser consequence. But in fact there is growing evidence that criminal behavior, even if it is only "make-believe" by a person who is nearly worshipped by millions of youngsters, has a strong subconscious effect of encouraging such behavior in his admirers.

A Fountain of Wickedness

The Jewish movie and television media have thus been, without exaggeration, a veritable sewer of corruption for our cen-

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[6] From "American Jews in Israel" by Yesha Yaho (Charles) Liebman, included in *Dispersion and Unity: Journal on Zionism and the Jewish World*, no. 15/16, World Zionist Organization, Jerusalem, 1972.

tury — as the ancient prophets described apostate Israelites: a fountain of wickedness. (Jeremiah 6:7)

While there do exist good films and television features produced by Jews, nevertheless, especially at this moment, the preponderance of material produced by the Jewish media can only be to the spiritual vitality of our nation what the ingestion of raw sewage would be to our bodies.

Attempts have been made, of course, to restrain the Jewish producers, such as those mounted by Rev. Donald Wildmon and the National Federation for Decency. But such persons are continually appalled by the arrogant and defiant refusal of media executives to moderate their programming, or even substitute higher quality, more lucrative programming in place of trash. Why is the public's message not getting through to Jewish producers and network chairmen? It certainly cannot be because there is lack of public outrage, for never before has the media been inundated with protests as they are today.

Could it be that the protests of Christians fall on deaf ears because the Jewish media is intent on altering our society and will not be daunted until it is accomplished? I mentioned earlier that one year after financing the Bolshevik Revolution, the Jewish banking house of Kuhn-Loeb financed the Jewish film industry. Just as communism fulfills the role of breaking down capitalism and nationalism, could it be that the role of Hollywood has been to distract the minds of the goyim from the present threat and to subvert the morals of Christian civilization? Could the ancient Kabbalist dream of world domination ever be fulfilled except those two bastions of independence and conviction, capitalism and Christianity, be first broken down?

The purpose of prophetic Scripture is to give us insights that transcend place and time. The Bible will answer those questions. Let us consider then, in the next section, the ominous 17th and 18th chapters of Revelation.

PART TWO:
BEYOND SURVIVAL:
THE PROPHETIC
DESTINY OF ISRAEL

16

The Scarlet Bride

In the mystical book of Revelation the apostle John saw in his vision a scarlet woman called "Babylon the Great, the Mother of Harlots and Abominations of the Earth," drunken with the blood of the saints and riding upon a many horned and headed beast. He was told that the city this woman symbolized would rule the nations in the last days, committing fornication with the kings of the earth and corrupting mankind.

Who is this woman? Does she exist within our time?

To discover the answer we must go back thousands of years to a story of redemption, love and betrayal — to the story of the birth of Israel as recounted in the 16th chapter of Ezekiel. In this stern yet tender allegory God tells how He rescued Israel from death as a rejected infant and chose her to become His spiritual bride — not because of any inherent goodness in her, but out of His compassion alone. Her conditon was more wretched than any other: "And as for thy nativity, in the day that thou wast born thy navel was not cut, neither wast thou washed in water to supple thee;. . .but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born." (Ezekiel 16:4, 5) Only God's mercy saved her from death, for ". . .when I passed by thee and saw thee polluted in thine own blood, I said unto thee. . .Live. . . ." (Ezekiel 16:6)

Israel: God's Unique Bride

Thus Israel came to life. Out of the iron furnace of Egyptian bondage the tiny Hebrew nation burst forth, a spectacle to the nations; plaguing Pharoah, traversing the divided sea, surviving the drowned Egyptians, until at last under the rod of Moses they

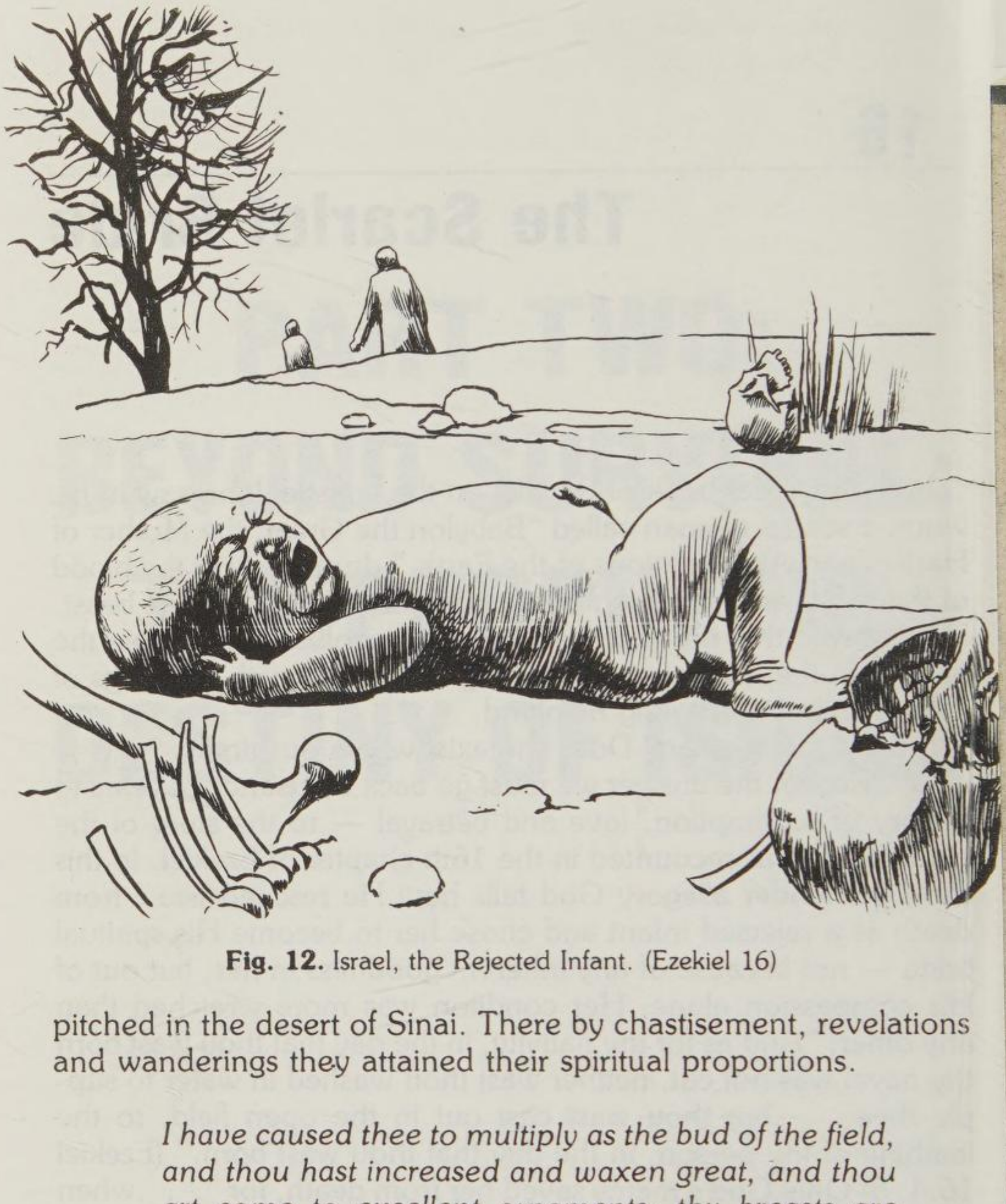

Fig. 12. Israel, the Rejected Infant. (Ezekiel 16)

pitched in the desert of Sinai. There by chastisement, revelations and wanderings they attained their spiritual proportions.

> *I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.* (Ezekiel 16:7)

There God entered into the covenant of marriage with His bride.

> *Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with*

> *thee, saith the Lord God, and thou becamest mine.* (Ezekiel 16:8)

At Sinai of nearly 3,500 years ago God testified that He so loved all nations that He would enter into marriage with one, that all might be blessed. As wedlock should bind a man and woman until their deaths, likewise that covenant was meant to symbolize their intended everlasting love. As the affection of the married should be without limit, so God loved Israel with all of Himself and she thought to do the same. The period at Sinai was like a gala wedding ceremony and reception, for after the giving of the law the blessings of the tabernacle came upon Israel:

> *Then washed I thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk.* (Ezekiel 16:9, 10)

The divine blessings continued even into Canaan as Joshua led the righteous congregation to victory over the inhabitants and Jerusalem became their prize.

> *I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead and earrings in thine ears, and a beautiful crown upon thine head. . .thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.* (Ezekiel 16:11-14)

This was the time when Israel lived the words of Jehovah: "This people have I formed for myself; and they shall show forth my praise." (Isaiah 43:21)

Israel the Whore

Yet how brief was that praise! "But thou didst trust in thine own

beauty," God chides Israel, "and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by. . . ." (Ezekiel 16:15)

When Israel turned to idols, forsaking the love of her own husband, she incurred the everlasting reproach of a woman divorced for adultery — for in the end, God had to annul the covenant of marriage held with her and give her a bill of divorce — not because of His neglect but because of her perpetual unchastity.

From Moses through the prophets Israel is repeatedly characterized as the imperious whore. In more than 80 instances, Israel is specifically denounced as either a whore, harlot or lewd woman, while at least twice that many times she is called such indirectly. In fact, to demonstrate the depth of Israel's iniquity God actually commanded Hosea to violate the seventh commandment and find himself a whore. "Go, take unto thee a wife of whoredoms and children of whoredoms:" God commands, "for the land hath committed great whoredom, departing from the Lord." (Hosea 1:2) Hosea was to command his harlot bride not to turn again to whoredom — yet of course it was no use. Like Israel, the mother of harlots, Hosea's wife and her daughters were incurably whorish. ". . .for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God." (Hosea 4:12)

It was against the Holy City of Jerusalem that the greatest of the pre-exilic prophets, Isaiah, aimed his denunciations, saying "How is the faithful city become an harlot!" (Isaiah 1:21) He also lashed out at all of apostate Jewry — "Ye sons of the sorceress, the seed of the adulterer and the whore." (Isaiah 57:3) Others saw it too. God told Micah that the great golden altars of Israel were financed by the fees of harlotry. (Micah 1:7) Jeremiah warned Judah from God that ". . .as a wife treacherously departeth from her husband, so have ye dealt treacherously with me. . . ." (Jeremiah 3:20) For they said: "I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot." (Jeremiah 2:20) Perhaps Jeremiah became the "weeping prophet" because he alone in his time could fully comprehend the tragedy of Judah's rebellion. He understood that the tendency of apostates is not to keep their wickedness within them but to corrupt others boldly. "Thou hast polluted the land with thy whoredoms and with thy wickedness." (Jeremiah 3:2) ". . .Thou hadst a whore's forehead, thou refusedst to be ashamed." (Jeremaih 3:3)

16. The Scarlet Bride

God revealed to Jeremiah that although the Jews were not grieved at their unfaithfulness, still God sorrowed. "Turn, O backsliding children," He cried to them, "for I am married unto you:" (Jeremiah 3:14) And to Ezekiel God confessed His sorrow: "I am broken with their whorish heart," He said, for Jewry is "an imperious, whorish woman. . .that taketh strangers instead of her husband." (Ezekiel 16:30) As God told Jeremiah, Israel was overt in her whoredoms and malicious as well. "Thou. . .pouredst out thy fornications on every one that passed by. . . ." (Jeremiah 16:15) ". . .They have committed adultery and blood is in their hands." (Jeremiah 23:37)

The Harlot Judged

In a passage strangely suggestive of the coming judgment of another great harlot, desecrated by the Beast and his horns in Revelation 18, Ezekiel cries out:

> *. . .O harlot, hear the word of the Lord: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and*

> *thou shalt also give no hire any more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.* (Ezekiel 16:35-42)

Such were the great captivities. First by Assyria, then Chaldea, Israel and Judah were successively overrun, desolated and made captive. In the exile under Nebuchadnezzar in 588 B.C., the majority of Jews were led with hooks in their jaws across the sands to distant Babylon. For 70 years they paid back to God as much as they had earned from harlotry, yet less than one-tenth of them returned to Palestine.

The Mother of Harlots

Having considered the Old Testament view of Israel as the archetypal harlot, as well as the New Testament's position that Israel of the flesh is not the "seed of Abraham" but is a spiritual renegade, we are impelled toward one conclusion: *Israel of today and tomorrow is but the continuation of that symbolic woman once chosen by God as His unique bride among the nations, but whom He ultimately divorced and cast away beacuse of her adultery.* (Ezekiel 16) *Israel is that "Mother of Harlots" which the apostle John saw riding upon the many-horned and headed beast of Revelation 17 and 18.*

Because Israel was the first to marry Christ and have spiritual relations with Him, the concept of spiritual brideship was unique to Israel. Conversely, only apostate Israel can claim the distinction of being the "mother" of the principle of spiritual whoredom. At the time she was chosen to be Christ's bride, other nations were also disobedient, but in the manner of a child to its parent. Only Israel was made capable of unchastity as a wife to her husband. Therefore, when she became a spiritual whore she was indelibly marked upon her forehead "Mother of Harlots."

For this reason, while other apostate systems, such as the papacy during the Inquisition, resplendent in corruption and red with the blood of the saints, may be called spiritual harlots, yet only Israel can be the "mother" of that scarlet sorority. In addition, Israel's distinction as the archetypal harlot is so rooted in her unique positon as the first to have spiritual relations with God and the first to corrupt it, that neither time nor dispensations nor wanderings can remove it. Further rebellion only outlines in

bolder relief the epithet, "Mother of Harlots," on her forehead.

Yet Israel of old was a harlot with whom her husband still pleaded — subject to whorish binges but one who usually returned in penitence to her husband's corn floor. But when the harlot finally shouted, "Crucify Him! Crucify Him!" and had her own husband put to death, her resurrected spouse banished her from His house and lands. He condemned her to wander, persecuted, taunted, a woman divorced for adultery, perpetually looking for that substitute husband who would take the place of the first husband whom she killed — and remove reproach from her.

The Great City

In Revelation 17 we are confronted with the spectre of a city "which reigneth over the kings of the earth." (Revelation 17:18) It is spiritual in that it connotes the full potentiality of human degeneracy. But it is also physical, for it is greater in size, wealth and importance than any other. "What city is like unto this great city?" the merchants of the earth wail, as they view from afar her ultimate end. Her commercial importance was such that with her ruin came the ruin also of world trade. No city or world system could repair the ruin of her fall.

The title "the Great City," according to the importance Revelation gives it, is an exclusive one. There undoubtedly will be other great cities in the end time, but John's vision is enthralled by "the Great City," an emporium of trade, culture and human bondage which will be unequaled.

It is therefore extremely significant that of the six times the name "the Great City" (*hey polis megaley* in Greek) is used in Revelation, in one of those it clearly refers to Jerusalem. When the two witnesses are killed, their dead bodies lie in the streets of "the great city (*hey polis megaley*). . .Sodom and Egypt, where also our Lord was crucified." (Revelation 11:8)

Unless the overall emphasis of Revelation is in error and there actually is another city in addition to Babylon worthy of being called "the great city," we see the strongest inference that the great city Babylon, which rules over the kings of the earth, and the great city "Sodom and Egypt, where our Lord was crucified," are in fact one. Both bear symbolic names of vice and perversion which reveal facets of a perverted and oppressive Jerusalem to come.

(If nothing else, the appellation "Sodom and Egypt" applied to

Jerusalem — a name that speaks of sexual perversion, occultism and oppression — should at least sober the more starry-eyed among us who confidently expect Jerusalem of the last days to become more and more enlightened.)

A Jewish City

The great city also has an ethnic flavor, and one that is crucial to prophecy. When at last she is destroyed, Revelation contrasts her fall to the fall of the "cities of the Gentiles," as this phrase is usually translated elsewhere in the New Testament. So when Revelation says: "And the great city was divided into three parts and the cities of the nations (Gentiles) fell. . .," (Revelation 16:19) we have a very strong inference that a city which is contrasted to the cities of the *Gentiles* is by inference *Jewish*.

Christians, of course, even from earliest post-apostolic times, have linked Babylon the Great with Rome, who is described as sitting upon seven hills (which Revelation, by the way, qualifies to be "seven kings"). Regaled in crimson and drunken with the blood of the martyrs of Jesus, Rome has always seemed perfectly suited as a foundation for Antichrist.

However, Scripture only allows *one* city to be the center of world rule in the last days, and that is Jerusalem. Paul states clearly that the anti-Christ will declare his one-world authority from his "seat" in the Temple at Jerusalem, where he proclaims to an awe-struck world his regency as God-incarnate. Similarly, when the two witnesses come resisting his blasphemies and dominion it is not in the streets of Rome that Revelation portrays them, but prophesying and ultimately dying in the streets of Jerusalem. Clearly, since these scriptures point to Jerusalem as the spot "where the action is" in the latter days, we may infer that Jerusalem and Babylon are the same.

Guilty For the Blood of Abel

Further confirmation of the linkage of Judaism with Babylon is given in Revelation 18:24 where it says that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

One might object that wicked and oppressive though a world system of Jewish oppression might be, still, any system which could fulfill the requirement of being guilty of the murder of *every*

righteous man from the foundation of the world must be more broad and timeless than Rabbinic Judaism, which only really began in about the 5th century B.C.

Yet upon whom does Christ say the blame of the murder of righteous men, clear to the time of Abel, fall? That's right, on the Pharisees and the Talmudic world system they were beginning in Christ's day. "That upon you may come all the righteous blood shed upon the earth, from the blood of righeous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Matthew 23:35)

If we accept Christ's spiritual criteria, we must affirm that being literally the "synagogue of Satan," "of your father the devil" (John 8:44), the Pharisees were at such odds with the concept of the blood of Christ being necessary to atone for sin, that when Abel slew his brother over that very issue, they were in effect as guilty as if they had been bludgeoning him themselves.

Thus Rabbinic Judaism, which claims direct descent from the Pharisees, will not be terminated in this world until she has resumed her persecution of Christians begun in the book of Acts and made herself drunken with the blood of the martyrs of Jesus. We should be reminded that Judasim has already begun to fill her cup. When apostate Jews pioneered and first established communism as a major world power they facilitated a system of butchery and persecution of Christians such as the world has never endured. One might argue that it was Stalin who slaughtered 2,000,000 Kulak peasants, or Mao that murdered 60,000,000 Chinese, or the Soviet system, which according to Solzhenitsyn, slaughtered between 1917 and 1959 an estimated 66,000 persons. Nevertheless, it could never have been done had not international Jewry established a power structure upon which indigenous communism received assistance. The blood of these millions, countless thousands of which were Christians, thus begins to cry to God for vengeance, swelling that great chorus slain from the foundation of the world.

Judaism is Babylonian

In conclusion, this fact combines with several other features of Babylon the Great to forge a compelling link between Rabbinic Judaism and the Mother of Harlots.

Remember, Rabbinic Judaism, more than any other religion or culture, except perhaps the inhabitants of modern Iraq, is Baby-

lonian. It owes most of its culture to the nearly 1,600 years it spent upon the fertile plains of Shinar. Similarly, few religions have more of a tradition of occultry than Judaism. As Revelation describes Babylon the Great as deceiving all the world through her "sorceries," so Judaism was the "connecting link" carrying the black arts, demonology and astrology of Babylon to the West. Also, as Revelation describes "the great city" of the end times as corrupting all the nations, so we see Jews today not only erecting a commercial world empire, but pouring filth out upon the nations through the movie and television media and spearheading and abetting all forms of left-wing and Antichrist radicalism.

Finally, there is the fact that just as Babylon the Great will deceive all nations in the end times, including, if possible, the "very elect," so we see the descendants of the Pharisees in perfect conformity to their ancient characteristics, presenting a whitewashed facade to the Church and nations — a whitened wall which has never been more scrupulously maintained or convincing. The fact that the Jewish lobby in the United States has literally deceived the very elect into an unquestioning support of its ambitions and atrocities in the Middle East is awesome evidence of how compelling will be the Jewish powers of thought manipulation as we draw even closer to the end. It reminds us that when Christ warned us that the delusions of the end time would be so compelling that "even the very elect" would be deceived, if that were possible, He was speaking to us not of a time in the grotesque future but to our day. He was warning us that the closer we approach the time of Antichrist, the less we should assume that we have a perfect perception of any kind of reality — least of all a subject as dubious as the Jews.

What we are witnessing at this very hour, then, are the continuing and monstrous complications of that great "falling out" between Christ and his chosen bride thousands of years ago. Today we are not simply approaching the foothills of Antichrist. We are in them. Through intrigue and deception and changing of times and laws the world control and commercialism of Babylon the Great has come to undergird and surround us. Yet we have not perceived it. In fact, we have assisted it.

In short, Babylon is now.

17

The Antichrist Connection

In addition to prophetic descriptions of Israel as a partner in an Antichrist world system, Judaism's suitability for such a role is indicated by the fact that it provides a sturdy doctrinal foundation upon which a system of Antichrist might be erected.

Judaism, as no other religion, reveals such Antichrist proclivities. As we have seen, in its most authoritative literature, the Talmud, Judaism emphatically denies the deity and the sonship of Jesus Christ, His virgin birth, His miracles and sinless life, His Messiahship, His atonement and resurrection and His second coming to rule the world.

In contrast to such religions as Islam, Buddhism and Hinduism, etc., which might passively deny such tenets (yet still honor Jesus as a great prophet), historical Judaism has always vociferously opposed the person and claims of Jesus Christ.

Unrivalled in Unbelief

That the Talmud, the highest religious authority of Judaism, should include such blasphemies against Christ as we considered earlier in this book, contrasts sharply with the view of Him presented by other religions. Even the Koran, the religious oracle to Moslems, is admirably generous to the founder of a religion which Moslems have historically persecuted and even declared holy war against. Although Moslems deny that Christ is the Son of God and died on the cross for our sins, they do believe that He was born of a virgin, did miracles, was taken up to Heaven alive, and is coming to set up His kingdom on the earth. However, when He comes, it should be noted, He will make the whole world Muslim, get married, have children, and die and be buried in Medina beside the prophet Mohammed!

Similarly, eastern religions such as Hinduism and Buddhism ascribe to Christ honor, revering Him as a great teacher who attained transcendant insights. The quarrel of such religions does not usually consist of attacks upon Him and His character, as does Judaism, but rather is to refute what they claim to be the distorted view of Deity which Christians have embroidered around Him. Thus the Pantheist of the East outwardly honors Christ, but has difficulty accepting His clear statements at their face value, just as he often has difficulty accepting almost every other reality in this world at its face value.

Mormonism, Jehovah's Witnesses, Christian Scientists and other cults of Christianity continue this general pattern of veneration of Christ as teacher, yet inwardly denying the Biblical record He left us of Himself. Nevertheless, in contrast to Judaism, all of these religions in their doctrinal writings agree upon the dignity and transcendance of Christ and at least outwardly give Him veneration.

Is Rome The Harlot?

Evangelical Christians have long viewed the Papacy, dwelling among the seven legendary hills of Rome, as the logical foundation upon which an Antichrist system might be built. However, the Antichrist would have slippery footing trying to build upon the principles of the Roman Catholic Church. Far from being "anti" Christ, the cardinal doctrines of Roman Catholicism, preserved intact from the early church councils, with one voice bless our Savior. Despite the excesses and abuses of the Papacy and its ungodly persecutions during the period of the Reformation, the Catholic Church has remained amazingly true to the foundational principles of Christianity. These include a belief in the deity of Christ as the second member of the Trinity, His virgin birth, His miracles and resurrection, the power of His atonement to cleanse from sin, and His eventual return to judge the nations, though not inaugurate a millennial reign as most Protestants believe.

This strongly pro-Christ foundation, in contrast to Judaism's Antichristian basis, (as well as the fact that Roman Catholicism is as much a declining power as Judaism is an ascending one), causes gravest doubts that Roman Catholicism could ever provide a sturdy foundation for the Beast.

Yet unlike Catholicism and every other great world religion,

17. The Antichrist Connection

Judaism exists and even defines itself as that religion which believes in the one God, but emphatically not in Christ. Throughout the Talmud and Kabbalah, throughout the actions, the aspirations, the polemics, the separateness and hostility toward Christians over the centuries, the Jews have always revealed a preoccupation with their rejection of Christ.

An Antichrist Tradition

Historically, Judaism utterly rejects Christ's claim to be God, the second member of the Trinity; or to be Israel's Messiah, the Redeemer. According to many references from the Talmud and Toldoth Jesu, which we dealt with earlier, Judaism affirms that Christ was not divinely conceived, but was a bastard, the son of Mary, a whore. Far from being the Redeemer of Israel, Christ was a deceiver who seduced the people by spurious magic. He was a fool, an idolator, and despite His ridiculous antics, He was one of the three greatest enemies Israel has ever known.

According to the Talmud, there is no atonement in His death, but after being killed by stoning, burning, decapitation and strangling, His body became the object of contempt, or as the Toldoth Jesu describes, was used to help plug up a hole in a flooded cabbage patch. Similarly, His soul now resides in Hell, wallowing in boiling hot excrement.

How, we ask, could a religion be more suited for Antichrist than this? Can the definition of an Antichrist system as given by the Apostle John ever be more perfectly realized as in Judaism?

> *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."* (I John 2:22, see also I John 4:3 and II John 1:7)

Despite the cordialities exchanged by rabbis at ecumenical luncheons and the "revised" view of Christ as being a "great prophet," put forth by certain liberal segments of modern Judaism, the fact remains that Judaism, as no other religion, has historically been set against Christ. And yet no other major religion so vocally denies it. At the outset of the Church Age the Pharisees tried to deny to Peter and John that they were responsible for the death of Christ — a claim which Judaism continues undiminished to this hour.

A History of Hatred

Yet such accommodations to "understanding" between Christians and Jews do not affect the fact of the historical opposition of Jews to Christ, or that the Talmud has always encouraged it. Just as the specious pronouncements of a Bishop Pike or Harry Emerson Fosdick have not altered the broad basis of authority which the Bible provides evangelical Christians, *so the current trend of Jewish progressives to speak well of Christ does not alter the timeless authority of the Talmud to heap abuse upon Him.* To many within the broad mainstream of Orthodox Judaism, such a lofty prattle about the dignity of Jesus is but chaff in the wind. Only the dictums of the Talmud stand. Everything else is without authority. If the Talmud says Jesus was a bastard, a false prophet, and now resides in Hell, then that is the opinion which shall stand. A contrary view may be expedient for disarming suspicious Christians, but for a convinced Orthodox Jew to truly affirm the benevolence of Jesus would be to throw mud in the faces of the greatest legal and spiritual authorities Judaism has or ever will acknowledge—the pharisaic rabbis and their Sanhedrin, disputing in the academies of ancient Babylon.

By penetrating behind that whitened veil of distortion with which the Pharisees have always been able to cover themselves and studying the real legal authority of Judaism for all time, the Talmud, we confirm that Judaism does indeed contain every plank whereupon a system of Antichrist may be erected. Thus in understanding the Antichrist of the end, we do well to ask: Who, or what nation was most "against" Christ in the beginning, as revealed in the book of Acts? Who was most stung by Christ's withering rebukes, or who has the greatest motive for revenge? Who has festered most throughout the ages because of a bungled attempt to kill their Messiah, foiled by His resurrection? The answer is not the Moslems or the Hindus or the Romans, but Israel.

Eye to Eye with Antichrist

It is not strange then that Scripture should portray Antichrist and Israel in alliance during the last days. Although the Beast will ultimately turn upon Israel, desolating her, nevertheless

when he rules in her temple — the consummation of millennia of rabbinic hope, he will sit upon a foundation which is very much to his liking—and to which, ingrate that he is, he is in pertect agreement.

The scenario of the last days undeniably converges on that most ancient and lasting, most profane and yet hallowed city, Jerusalem. Is it not fitting that the place where God began His quarrel with the Jews should be the place where He finishes it? It was not Rome or Babylon or New York which received the sure mercies of David. Nor did they crucify the Giver of those promises when He came. Rather, God has a quarrel, not only with apostate Jewry, but with their first city, the symbol and sanctuary of their unbelief. Only when Jerusalem has produced the fruit of her apostasy which she has nourished so long, is judged for it and is resurrected as the new city she was meant to be, will God's quarrel with her be finished. Until then that city which will become "the Great City " Sodom and Egypt, has a rendezvous with an angry God from which nothing can release her.

18

Antichrist: Israel's Pseudo Messiah

The term "messiah" in modern times is commonly defined as anyone who proclaims himself the deliverer of man. We must remember, though, that this concept is, in both its etymology and fullest meaning, Jewish. No other race or religion has ever been so bound up with hopes for a coming Messiah as the Jews.

As we saw earlier, the prophets viewed Israel's relationship to God in conjugal terms: Zion was the bride, Jehovah her unseen husband. Throughout the Old Testament the Hebrews were given tantalizing glimpses into the fact that Israel's unseen husband would someday dwell in the midst of them, in the fulness of power and Godhead, avenging Israel and ruling the nations from Mt. Zion.

Unfortunately, although God, the unseen husband in no way abrogated His promise, yet Israel, the bride, plunged into spiritual whoredom. Only a small remnant in any age still yearned for spiritual and visible union with God.

Hence, when Israel's true husband, Christ, finally came, few had spiritual eyes to see Him. The whorish bride had so forgotten His appearance that when He finally appeared, reproving her, her only instinct was to rail upon Him, blaspheme and ultimately destroy Him.

The crucifixion of Christ permanently severed any conjugal bonds between whorish Israel and her husband. The divorce which God threatened at last became final. From that moment until now there has been no oracle of God through the Jewish nation. Israel has no guiding light, no presiding genius to correct her or show her the way. Rabbinic Jews, rejecting

Christ, are not God's ambassadors nor does He employ them toward the evangelization of the world. The spiritual fig tree of Rabbinic Judaism is so withered that no fruit can grow on it forever. "Your house is left unto you desolate," Christ said with finality. ". . .Ye shall not see me henceforth until ye say, Blessed is he that cometh in the name of the Lord." (Matthew 23:38, 39)

Looking For Another Husband

While God, the husband, may be viewed as gaining honor from His divorce of Israel, at last being rid of a reproachful spouse, it is the opposite with Israel. Before this climactic event, Israel was at least a nominally married woman, indulging in whorish binges, but occasionally returning to her husband for rest and refreshment. Now she sustained the greatest shame for a women in Israel — not the shame of an unmarried tart, thrown out of bed into the night — but of a married woman exiled from her husband's house in the sight of all the world, because of spiritual prostitution.

The reaction of Israel to this indignity is the key to understanding the Jewish yearning for a Messiah from then unto the end. The daughter of Zion responds as any mortal woman guilty of the same offense: *she seeks out another man.* She desires another husband, that he may remove the reproach of whoredom from her. Having rejected and attempted to kill her first husband, and been exiled for it, the daughter of Zion can never rest until she discovers another husband. She cannot be content as a peripatetic harlot, but craves the ease and security another husband will give her — one who does not chide her, but grants her what she wants. Most importantly, being a spiritual entity, the daughter of Zion craves a god, as her first husband was a god. And yet a god who is as vehemently opposed to her first husband as she is.

Heretofore, no prospective groom for Israel has been able to fulfill these requirements, and Israel continues to search. Scripture makes it abundantly clear that someday Israel will indeed find and possess that second husband, known by such descriptions as the Antichrist, the Beast, the man of sin, the profane prince of Israel, "he who comes in his own name," and together they will rule the world.

Although descriptions of the Messiah are fragmentary

throughout Jewish literature, nevertheless, the idea of a coming deliverer has always burned within the Jewish breast and has survived into the 20th century very much alive — especially in Israel. Despite attempts by the Reform movement during the past century to spiritualize the concept of Messiah, yet within Orthodoxy (which is the official position of the State of Israel), a belief in a coming superman who will deliver the Jews from every vestige of Gentile control and rule the world in collaboration with Israel is eagerly anticipated. The *Encyclopedia Judaica* ("Messiah," p. 1416):

> *Orthodoxy retains unimpaired the traditional doctrine. The Messiah is a scion of the House of David. He will reign in Jerusalem, will rebuild the Temple, and will reinstitute the sacrificial system.Many Orthodox rabbis were at first opposed to Zionism in that it seemed to substitute a purely human redemption for the redeemer sent by God. But with the establishment of the State of Israel the widely held Orthodox view was to see the events in Israel as* athalta-de-geulla, *"the beginning of the redemption," i.e., the foundations laid by humans, under God's guidance, ready to receive the building to be erected by God's direct act. Among Orthodox rabbis there is no lack of speculation on the meaning of contemporary events in the light of the messianic hope. Thus M. Kasher. . . has tried to read: 'Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders shall be glory,' (Isa. 24:23) as a prophetic vision in which the moon landings coincide with the establishment of the State of Israel.*

Global Ambitions

One of the most basic and public doctrinal tenets of Judaism is that Judaism will never be content to consider itself as anything less than God's means of bringing the whole world under the influence of Judaic monotheism. In idealistic terms, this ambition may seem harmless at worst and laudable at best. However, in one of the most definitive portions of the Talmud on the subject of

Messiah (Sanh. 98b, 99a) we discover that behind the idealism there is a whetted sword. (For copies, see pp. 305-306.)

The first premise this passage lays down is that ". . . the Almighty himself bewails Israel in the power of the Gentile," (Footnote 1, 98b) — and yet He bides his time in Heaven plotting revenge upon the Gentiles because they have made His people suffer (Footnote 2, 98b).

Secondly, it asserts that Gentile power will not end until a period of intense suffering and trouble comes to the world. In fact this period of "suffering would be so great that even the Almighty would lament it. . ." For this reason the first century rabbi, Johanan b. Zakki, asked to be excused from witnessing the coming of Messiah, because of the anguish that would precede it. (Footnote 2, 98b)

In keeping with God's determination to destroy the Gentiles, the Almighty asks the following question, which is answered by an eminent rabbi:

> *These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter? R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.' (98b)*

Footnote 3 explains the parable in the last part of the above quote, saying: "So the Israelites, having fallen, were replaced in power by the Gentiles; but on their recovery, it will be difficult to remove the Gentiles from their position without inflicting much suffering."

In Sanh. 99a, another parable is set forth:

> *R. Simlai expounded: What is meant by,* Woe unto you, that desire the day of the Lord! to what end is it for u? the day of the Lord is darkness and not light. *This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?*

Footnote 11 confirms the parable's meaning: "Thus Israel should hope for redemption, because it will be a day of light to

them: but why should the Gentiles, seeing that for them it will be a day of darkness?"

The parable of the cock and the bat is then followed by a question from a Christian concerning the coming of Messiah:

> *And thus a* Min *said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.'*

By "those people," footnote 13 confirms R. Abbahu was referring to "the questioner and his companions," i.e., Christians. As the passage indicates, the Christian was well aware of his contempt before the Jew: " 'You curse me,' he exclaimed. The Rabbi replied: 'It is but a verse: For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee.' " (99a)

Yet after darkness and disaster has come to Christians and Gentiles and their power has been broken, "heaven on earth" awaits the Jews. "The Jews are destined to eat [their fill] in the days of the Messiah." Footnote four says: "I.e., the years of plenty which the Messiah will usher in will be enjoyed by the Israelites." But not the Gentiles, whom the footnote compares to "any Tom, Dick, and Harry." ". . . shall these years," it asks, "be enjoyed indiscriminately by anyone?"

Present Predictions

While the Talmud and Zohar are the most authoritative sources confirming Jewish ambition for world control, it is inevitable that such a pervasive idea should "leak out" in statements by the Jews themselves. The following are a few statements by eminent modern Jews which cannot but reflect what many Zionists are really thinking.

> *The Jews energetically reject the idea of fusion with the other nationalities and cling firmly to their historical hope of world empire. . .* (Max Mandelstam, at World Zionist Congress, July, 1898.)

> *Jerusalem is not the capital of Israel and world Jewry; it aspires to become the spiritual center of* the

world. . . (David Ben-Gurion, *Jewish Chronicle*, London, December 16, 1949.)

In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah. . . (David Ben-Gurion, *Look* Magazine, January 16, 1962)

The Jewish people cannot ever be destroyed, but rather they and their G-d of History will emerge in days to come triumphant over the evils and the foolishness of all other nations. Zion will and must emerge as the mount to which all other peoples turn. . . (Rabbi Meir Kahane, *Jewish Press*, Brooklyn, New York, November 9, 1973.)

You shall have no pity on them until we shall have destroyed their so-called Arab culture, on the ruins of which we shall build our own civilization. (Menachem Begin, at a Tel Aviv conference, October 28, 1956, reported in the *South African Observer*, P.O. Box 2401, Pretoria, June, 1977)

Some years ago, the prominent journalist Russel Waren Howe asked Begin whether he considered himself 'the father' of terrorism in the Middle East. Begin answered expansively, 'No, in the entire world.' (The Washington Star, June 15, 1981, in a column by Georgie Anne Geyer.)

Bringing in Antichrist

Israel thus has a unique and dreadful mission: to bring in the Antichrist. Just as Israel, Jehovah's chaste bride, was ordained to engender Christ, so in her whorish condition, Israel will make possible the opposite — Antichrist. Because the Jews were uniquely chosen as vessels *for* God in this world, since their crucifixion of Christ they have become unique vessels *against* Him. In its apostate condition, Rabbinical Judaism constitutes

the "synagogue of Satan" (Revelation 3:9), an institution of which no longer Christ but Lucifer is the high priest. In the same way that Jehovah inspired the prophets of old, Lucifer has inspired the Talmudic rabbis to lead Israel astray and create an "anti-Bible," the Talmud, giving authority to their perversions. As Israel in her beginning was the vehicle God used to incarnate His Son, so, in its spiritual desolation after Calvary, Rabbinic Judaism has become the chosen vessel wherein Satan will one day incarnate himself as Antichrist.

Turning Things Upside Down

When Antichrist comes he will continue the inversion of everything God wanted Israel to be, mimicking in every facet of his life and nature all that Christ stands for.

Before going into a discussion of that, however, it is worth noting that mockery of good is, after all, only in keeping with the essential nature of Satan and those movements he spawns. From the beginning Satan has been a mimic, attempting to persuade the angels that he could imitate Godhead. Throughout the history of God's experiment with man Satan has proven himself the master of camouflage, deceit and misrepresentation of every form of reality.

It is in keeping with this character, then, that particularly diabolical movements, such as communism and homosexuality, should be distinguished by their astonishing opposition to and ridicule of everything that is basic, true and wholesome. In the latter, especially, we see a labyrinth of twisted terminology, symbols and role-playing calculated to mock and turn upside down all that is fit concerning God-ordained relations between the sexes. Since Scripture states that Antichrist does not regard "the desire of women" (Daniel 11:37), it may well be that his homosexuality spoofs Christ's unmarried status. If that is so, it will be but one of many attributes which we will now discuss which embody in human form all that makes Lucifer contrary to God.

The Diabolical Mimic

The greatest hope of human existence for the last 2,000 years is the fact that God incarnated Himself in human form for the salvation of the world. The Incarnation, which resulted in Christ's

atonement, has for millenniums tormented the demons as much as it has blessed mankind.

It is against this one great reality that Satan intends to provide his answer in the Antichrist. Just as Christ was the incarnation of God, whose origin is Heaven, so the Antichrist, or ". . .beast that ascendeth out of the bottomless pit" (Revelation 11:7), will be the supernatural personification of Lucifer from the underworld.

Unlike Christ, there is no indication that he will be born of a virgin, or in Bethlehem. But Scripture makes it clear that his origins are infernal and his power supernatural.

And yet, unlike Christ, who *is* God, the Beast can only *claim* to be God. Thus, while Scripture describes Christ as the Son of God, an eternal being, the Antichrist, despite his miracles and claims will always be the "son of perdition. . .whom the Lord. . . shall destroy with the brightness of his coming:" (II Thessalonians 2:3, 8)

Like Christ, Antichrist demands worship as a god. And like Christ, the second member of the trinity, Revelation reveals that he is the second member of a demonic trinity composed of the Great Dragon, Beast and False Prophet. (Revelation 12 and 13)

Fig. 13. The False Prophet, Third Member of the Satanic Trinity. (Revelation 13:11-17)

Contrary to the Christian trinity, which is a benevolent harmony, the Satanic one is a conspiracy. Christ's deferential claim to have come merely in His Father's name contrasts sharply with the Beast, who shall "come in his own name." (John 5:43) While Christ is consummately good, the "Wonderful Counsellor" (Isaiah 9:6), the Antichrist is "the wicked counsellor" (Nahum 1:11), "the idol shepherd that leaveth the flock" (Zechariah 11:17), "the profane wicked prince of Israel" (Ezekiel 21:25).

While the Lamb will "speak peace unto his people" (Psalm 85:8), the Beast has a "mouth speaking great things" against God (Daniel 7:8) and "by peace shall destroy many" (Daniel 8:25).

A Jewish Antichrist

Like Christ, there is indication in Scripture that the Antichrist will be a Jew. Ezekiel calls him "the profane prince of Israel" (Ezekiel 21:25). Furthermore, Christ implied that he would be accepted by the Jews someday (John 5:43), a feat which could hardly be possible for a Gentile, considering all that we have seen concerning rabbinic antipathy to Gentiles.

In this sense, the Antichrist is contrasted to the "branch," or "rod of Jesse" (Isaiah 11:1), "the rod of thy strength" (Psalm 110:2), a staff which the weary may support themselves upon. Antichrist is the "rod of wickedness" (Ezekiel 7:11) which the Jews "stay upon" (Isaiah 10:20) in the last days. In a fascinating way, God says that He also has hold upon this rod, the "rod of mine anger," and will pull it out from under the unbelieving Jews and use it to beat them for their wickedness. (Isaiah 10:5, 6, 24)

Since the city of Jerusalem has always been replete with spiritual significance, intended by God as His seat of ultimate world dominion, it is natural that Satan should covet it. Christ's triumphal entry into Jerusalem, being proclaimed as God by His people, and subsequently entering into the temple to cleanse it (though not to rule from it), provides ample material for mimicry by Antichrist. After the conquest of a Jerusalem that is yet to come, the Antichrist, chief prince of Meshech and Tubal, enters Jerusalem, proclaims himself God in the temple, and instead of cleansing it, pollutes it by offering a swine upon its

altar.[1]

Similarly, Christ's crucifixion and resurrection is mimicked by the Beast. Just as Christ was killed and yet rose from the dead, so the Scriptures portray Antichrist as sustaining a "deadly wound" (Revelation 13:3, 12). He is described as not existing and then existing again as a resurrected demi-god, ruling the world with a power, arrogance and vengeance which he had not revealed before.

Antichrist: A Curse Upon Israel

Although the Antichrist is probably a Jew, unlike Israel's first Messiah, he will ultimately be as much a curse and disaster upon Israel as Christ meant to be a blessing. The Jews rejected Christ's promise of a spiritual kingdom in the heart, ridiculing him because He only offered the credentials of His Father's name. They will someday choose the Antichrist because he comes in his own name (John 5:43): in other words, does not require belief beyond the fact of his overwhelming presence and might. Unlike Christ, who rejected Satan's offer of world control, the Jews and their "man of sin" will accept and realize it. Christ refused to worship Satan and thus enjoy his gift of world control. The Pharisees did the opposite to such a degree that the system they brought into being constitutes Satan's place of worship in this world (Rev. 2:9)—a world which he shall one day give them as a reward for their worship of him.

And yet, when the Jews at last gaze up out of the holocaust that once was Jerusalem, they will weep at how much easier it would have been to have submitted to the yoke of the gentle Jesus. For while Jesus realistically promised tribulation in this world, nevertheless, He assured us that it was to be accompanied by grace, deliverance and redemption. His rejected mission was to gather Israel, "as a hen gathereth her chicks," and remove the yoke of spiritual bondage that hung upon His chosen people.

But the Jews chose, and will yet choose what seems the easier way. The Antichrist will come promising not reproach

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[1] The fact that Antichrist is able to sit in the temple and rule from it is indication that the desolation of Jerusalem, or Babylon the Great, is not an event which necessarily destroys or levels the entire city to the ground. Instead, Scripture portrays Jerusalem, even after her conquest and fall from power, as an arena of conflict and administration.

and division, but peace and unity for Israel. And they will accept. But in the end, as we will soon see, he lays the yoke of bondage, death and dispersion on Israel, scattering and persecuting them to the corners of the earth.

Since this last sequence, like the many parallels that preceded it, deserves a much fuller treatment, let's turn to a consideration of how Israel of today and tomorrow will bring these things to pass.

19

Making The Messiah

As we have seen, both Jewish literature and history confirm the longings and stumblings of the Jewish people toward Messiah. Throughout not only Scripture, the Talmud and the Kabbalah, but through a number of agonizing and embarrassing attempts to bring him forth, such as Bar-Kochba and Shabbethai Zeeb, we see the dream of a deliverer of the Jews very much alive, but its realization stillborn.

One wonders if it were not for the momentum generated by thousands of years of scriptural and rabbinic encouragement, that Israel, after such humiliations, might not be tempted to forget Messiah and settle down to an enjoyment of the here and now.

However, while Israel has certainly not forgotten Messiah, it is a curious fact that many Jews do believe that they can actually facilitate his coming by doing the latter.

This notion is implied in the belief of most Jews today that the "Messiah" is the Jewish people. What is suggested is that not only will the Messiah proceed out of the loins of Jacob, but as the fortunes and control of the Jews in a social and economic sense ascend, so will the prospect of the appearance of Messiah. Thus the Jew does as much toward the appearance of Messiah by buying a television station or doing well on the stock market as he could by prayer and fasting. Moreover, by laying such a foundation of control, he possesses a surer basis of power upon which Messiah might one day stand. For should he fail in business, then it is only he who bears the reproach, and not the Jewish nation and their leaders. Thus Israel becomes its own deliverer.

As we saw earlier, many Jews, consciously or not, have, especially during the last 75 years, gravitated and tended to dominate spheres of activity which are vital to the control and opinion-making of society. The general trend is confirmed by this

anecdote from the *Encyclopedia Judaica's* article, "Los Angeles," p. 503: "the University of California at Los Angeles. . .which reputedly had only one Jewish professor in the 1930s, had over 400 Jewish scholars on its faculty 30 years later." Clearly, Jews exert a greater influence over the attitudes of Gentiles than any other race.

The Jewish Contribution to Civilization

At the same time, we must not forget that there is nothing wrong with legitimate ambition or success for anyone, Jew or Gentile. It goes without saying that Jews have made enormous contributions to medicine and medical research, science, finance, commerce and communications, as well as music, art and literature, to name only the most outstanding. For a Jew to be employed even as a member of a Jewish monopoly, such as any one of the three major television networks, in no way impugns him as subversive. Every Jew, like every Gentile, is a unique human individual, capable of the widest possible moral qualities or motives. And, in a more mundane sense, most of us must find work wherever we can.

By the same token, while the great majority of Jews are political liberals and unconditionally favorable to the Zionist cause, there are of course a minority of politically conservative Jews, such as Milton Freedman, Roy Cohn and Howard Phillips, as well as an outspoken minority of American Jewish opinion which eloquently protests the arrogance and usurpations of their Zionist brethren in the Middle East (sometimes referring to them as the "Zionist Nazis"!)

This last segment, in fact, reminds us that there remain many Jews, despite the doctrinal straightjackets in which they may have grown up in, whose basic humanity and elemental kindness cannot help but break forth. Since man is not totally depraved, each of us has at least a latent spark of high-mindedness and altruism, despite the carnality that dominates. Although this natural goodness, or "prevenient grace," cannot save us (something only trust in Jesus Christ can do), nevertheless it is very real and must be appreciated. For this reason, ruthless as we have to be in exposing the narrow bitterness of rabbinic teaching, we must always leave open the possibility that the God-given spark of goodness which God invests in every man as part of his legacy in the image of God may express itself in Jews.

Because the majority of Jews have habitually followed the

machinations of a core of zealots or troublemakers, we are compelled to make in a collective sense truthful, yet often derogatory statements about the broad trends of Jewish behavior, referring to them as "the Jews." Yet as the above facts point out, we must always exercise utmost caution in indicting the individual for the sins of the whole.

A World Commercial Monopoly

Having said that, we must return to the fact that this ethnic minority has, in a general sense during this century attained an influence over our lives far beyond their numerical importance.

The Bible makes it clear that this religio-commercial monopolistic tendency will continue to wax and flourish until that "great city," Sodom and Egypt, or Babylon the Great, will dominate the world.

If as our scenario speculates, the forces of Jewish-inspired communism or World Federalism are able to establish, by force or intrigue, a confederation of the world, it is logical to assume that a central leader will be necessary, and that leader will be Jewish. If this is so, the "Messiah" will not descend as Lucifer incarnate from the heavens, or appear out of the desert, but will probably be made by election — by appointive fiat of the international money powers of this world — the ruling elite of Jewish financiers, such as the Warburgs and Rothschilds, in consultation with the rabbinical leaders of Judaism. In other words, the Messiah in that initial state may be little more than a figurehead or puppet of the real hidden powers of the world. Just as in Russia an outward display of "democracy" is given, so a presidium of some kind will probably give pretense of limiting his power. Yet behind it all the hidden rulers will be in iron control.

Multiple Messiahs?

In considering the institution of messiahship, we must remember that although the Jews anticipate a messiah in a singular sense, the facts of life dictate that whoever first holds that office must someday die and succeeding messiahs be appointed. During the height of Hassidism this pattern was foreshadowed with the practice of oriental Jews throughout eastern and central Europe appointing a "temporary Messiah" to rule over them until the final Messiah came. A certain Baal Shem, renowned among the people, would be appointed as the "Tzaddik" or temporary

representative of God on earth and regaled with incredible devotion, wealth and munificence. As of 1975, the displaced Hassidic Jews of Europe, now largely residing in Brooklyn, New York, revere the Satmar Rebbe, Yoel Teitelbaum, as perhaps the last temporary Messiah before the real one appears.

In any case, the Jews are at least acquainted with the idea of messiahship as a mortal office and of the Messiah receiving his power and authority from the Jewish substratum that put him there. After the final "coup d' etat", when the "victory of the proletariat" is complete, a Messiah will either be chosen, or will already be in such a position of power that the question will already be settled.

Without exaggeration, the period following the conquest of the world will be a time of the greatest rejoicing of Israel since the defeat of Pharaoh in the Exodus. At last Judaism will have full recourse to the monopoly and revenge which it has anticipated for millenniums. Of course, Jews will already be entrenched in government and all vital areas of world society as they are today, but the preference for Jews will be vastly widened in proportion to the increasing exclusion of the Gentiles. Although the Kabbalah forecasts the total "extermination" of Gentiles when Messiah comes, undoubtedly Jews of the new order will cooperate with those Gentiles of talent who will be of service to them. (Prophetic Scripture protrays an abundance of Gentiles in the end time.)

Thus, the tendency we already see in a Jewish city like New York, where it is of advantage to be Jewish if one wants to be published or succeed in show business, will be greatly intensified.

"Ye Shall Be Hated"

The book of Revelation makes it clear that by the time the Great Harlot has finally reached world ascendancy, she will be "drunken with the blood of the martyrs of Jesus." (Rev. 17:6), and that the saints will be crying before the throne of God for judgment against an earth ruled by her. (Rev. 6:10) In keeping with the pattern of every other Jewish-communist takeover, the Church will be ruthlessly persecuted, probably to a degree unknown even in the hardest Iron Curtain countries today. Without the moderating influence of world opinion, Judaism, under the aegis of communism, will have resumed that energetic attempt to destroy Christianity begun in the first century. Only this time it will succeed.

Scripture also makes it clear that Christianity will be hated, not

only by the Jews, but by all mankind. (Luke 21:17) Without doubt exposes and lies will flood the world Jewish media against Christians and their leaders. Those Christians who are not already dead or in slave labor camps will be accused of being "social parasites" or "enemies of the Revolution" because of their disinterest in working toward an economic utopia. Or they will be branded as counter-revolutionary because of their frank loyalty to a Higher Power. Inevitably, as in Russia under Lenin, they will be labeled anti-Semitic, because of their insistence that the Messiah is not God's chosen leader, but that the Jews crucified the real one thousands of years earlier.

As we are beginning to see today, the Jews will have such a monopoly on the formation of world opinion and will be able to use it with such subtlety, that all the world will come to believe Christianity to be as hateful as the Nazis or the Ku Klux Klan. Adolph Hitler will no longer have to bear the contempt of the world alone. It will be heaped upon the Christians. Nowhere will the name of Jesus be allowed to be mentioned with reverence, except in hiding or in whispers, as in the early Church "for fear of the Jews." (John 7:13)

But in the eyes of the average man the new world system, ruled by Messiah, though imperfect and oppressive, will probably be seen as the best solution for the staggering problems of mankind. The triumph of communism will have eliminated the arms race and "peace" will have at last come to the world. By executive fiat the new President of Man will be able to deal with such problems as unemployment, poverty, inflation and pollution with a rapidity and effectiveness astonishing to any other age.

Peace and Safety

This is that period often alluded to in the Scriptures which is outwardly distinguished by "peace and safety." (Ezekiel 38:8, 11) The idealism of movements such as the United Nations, World Federalism, The New Age movement, liberalism—in short, all forms of secular humanism over the last century—will culminate with rejoicing in the broad solutions provided by a one-world government.

During this period, Jerusalem, or Sodom and Egypt, will rule the world with a golden cup in her hand, full of the abomination of her spiritual lewdness, waxing mighty through every form of commercial monopoly.

Without doubt the religious center of gravity for this system will

continue to be the Pharisees and their doctrinal manifesto, the Talmud. It may well be that Judaism, instead of becoming more liberal with success, will actually become more orthodox, with the ancient strictures against heresy again enforced on those who stray. This is because, left to themselves, without persecution or religious compulsion, Jews, like any other people, tend to lose their sense of mission. In the coming era of peace and safety, Judaism, in place of the fear of real or imagined persecution which has always been necessary to her survival, will need some mechanism to preserve itself from decadence, apathy and assimilation.

For make no mistake, having worked and wheedled and bled for at least two millenniums to throw off the yoke of Gentile control, Israel will be in no mood to tolerate the divisions and assimilation that weaken Judaism of the present. If Judaism of the future is intent on preserving its control forever, a cohesive factor must be present which we do not see today.

A Change of Plans

It is at this juncture, when Jewish control under their Messiah seems absolute; when truth is extinct and the memory of Christ is fast fading from the earth; when mankind groans under the prospect of eternal oppression; that a totally unforeseen development occurs — an event which the Talmud says nothing about, and which the Jews would regard with ridicule and disbelief. Yet it is prophesied throughout the Bible as the inevitable judgment upon the Jewish apostasy. Their Messiah turns upon the Jews. Anti-Christ, the "beast," upon whom the whore rides, rears upon his haunches and throws her to the earth, devouring her flesh and burning her to cinders. The Antichrist, "Gog, the chief prince of Meshech and Tubal," comes with his great northern army and desolates Jerusalem, leading Israel into captivity among the nations. Antichrist, the "Assyrian," upon whom Israel leaned, now becomes "the rod of mine indignation" with which God furiously beats the Jews. The beast, "that vile person," enters the magnificent Jewish temple in Jerusalem and desecrates it.

Such will be the greatest double-cross in the history of the world, when God's ancient prophecies of retribution on Israel will at last find consummate fulfillment, as He says:

> *For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses*

Fig. 14. The Great Harlot is thrown from the Beast.

> *rifled, and the women ravished; and half of the city shall go into captivity. . .Then shall the Lord go forth, and fight against those nations. . .And his feet shall stand in that day upon the mount of Olives. . . .* (Zechariah 14:2,3,4)

Let us consider the prophetic background for this amazing turn of events.

20

Israel is Bound for Judgment

Since the beginning of the Zionist movement early in this century there has been a prevailing mentality among fundamentalist Christians that Israel is "getting better and better." To the evangelical, Israel's military conquests in the Middle East and her present position as the fourth greatest military power in the world are compelling proofs that God is smiling upon the Jews. Although the fundamentalist cannot point out any significant trend of conversion among Jews, especially in Israel, he is nevertheless convinced that Israel even now is being prepared for divine service. Once the Church is raptured out, many Christians believe that Israel, or the 144,000, will carry the banner of Christ as evangelists to the world during the Tribulation.

In fact, in contrast to Christ's dictum that Israel would become "seven times worse" after their rejection of Him, most evangelicals today seem to believe that Israel is becoming "seven times better" now that they have returned to their ancestral home in Palestine. The phrase "God is doing great things in Israel" is heard repeated so many times by well-wishing Christians that it has become a predictable cliche which, like grace before meals, seems necessary to begin any conversation about the Jews. Christians routinely discuss, following the latest flare-up in the Middle East, such items as the "kill rate" of F-16s over Syrian Migs as if, like the ancient conquest of Canaan, God's moral approval of Israel is still being confirmed by military conquests.

Indeed, it is felt that she is teetering on the brink of conversion, ready like ripe fruit to be plucked for the Master's service. For this reason the evangelical is passionately concerned that the nation

of Israel, the tree which bears this overripe fruit, not be prematurely shaken and the fruit drop. Instead, since Israel is poised upon spiritual fruition, we should coddle and indulge her, water her and shore up her sagging branches by every means we can.

In contrast to such wishful thinking, the Bible without exception maintains that the general trend of any man or nation who rejects Jesus Christ is not toward enlightenment but toward evil, war, confusion and ultimate judgment. This is true for Israel as for any nation. *No nation can improve by rejecting Jesus Christ for twenty centuries.*

Just as God is emphatic that before the Second Coming of Christ the world will not improve morally, so He is doubly emphatic that Israel will not. In dozens of clear passages, especially throughout the Prophets, God affirms that Israel is incurably rebellious and will continue that way until He allows the annihilation of most Jews at the hand of Antichrist. Only when Christ returns as their true Deliverer and Messiah will a remnant at last become obedient to Him. Only after the complete conversion of the remnant will God deign to admit that He in any way approves of their behavior or intervenes in their behalf.

Moses' Curse on Backslidden Israel

The testimony that unbelieving Israel is bound for a terrible ultimate judgment begins early in the Scriptures. In Moses' monumental oration to Israel in which he promised either blessing or curses (Deuteronomy 28, 29 and 30), Moses threatened Israel that if she did not obey the Lord, God would someday lead her into another Egyptian bondage and lay upon her all the plagues of Egypt. However, if they should repent, God would lead them again to the land of their fathers and "circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart. . . ." (Deuteronomy 30:6) The fact that Israel has not repented as God demands it and yet has not tasted either the kind of judgment or heart cleansing that is also promised indicates that not only will she be rebellious to the end of the age, but that judgment pronounced 1,500 years before Christ still awaits her.

Like Moses, Isaiah sees Israel under judgment before the Millennium. Isaiah 51 and 52 picture Israel in the last days under the terrible rebuke of God for her sins. Israel is addressed as "O Jerusalem which has drunk at the hand of the Lord the cup of his

fury" (Isaiah 51:17), languishing under desolation, destruction, famine and the sword. Just as Moses predicted a new Egyptian bondage, so Isaiah saw Israel delivered out of Egyptian bondage under that Antichrist figure the "Assyrian" and redeemed from her sins (Isaiah 52:1-4)

Likewise, Jeremiah described Israel in the last days in iniquity, captivity and travail, having been forsaken by her lovers. Yet when she truly repents, God brings her children to Zion, where "they shall not sorrow any more" (Jeremiah 31:12) — something that has never been fulfilled by any return to Palestine. In fact, Jeremiah, as none other, identifies with Israel in future travail, mourning for her sins. The entire book of Lamentations can be interpreted as the groanings of Israel during the Tribulation, vicariously expressed by Jeremiah.

Ezekiel in the Millennium

Ezekiel was especially aware of the cycle of apostasy, tribulation and restoration which was in store for Israel. In many passages the prophet saw Israel as wicked up until the time the millennium was about to begin. Ezekiel 16, however, is especially concise. There, Ezekiel describes Israel as a whore, pouring out her fornication on the world. After God judges her at the hands of her lovers, He says: "I will cause thee to cease from playing the harlot," "I will be quiet and no more angry." (Ezekiel 16:41, 42) This scripture indicates that far from being pleased with Israel because of her obedience in the period that leads to the millennium (as many evangelicals believe He is), God says through Ezekiel that only after He has judged Israel and she has repented will He ". . .be quiet and no more angry." Only then will ". . .I make lewdness to cease from thee."

Up until that time Ezekiel 36 states that Israel shall "devour men" and "bereave thy nations," causing "thy nations to fall," defiling their land and profaning God's name among the heathen. (Ezekiel 36:14, 15, 17, 20)

In fact, a passage which conclusively proves that Israel is still considered a harlot in God's eyes even in our time is God's declaration out of the millennial temple that is yet to come:

> *"Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name,*

> *shall the house of Israel no more defile, neither they, nor their kings, by their whoredoms. . . .*" (Ezekiel 43:7)

Until the time of their mass conversion, Israel will not know the Lord, but after they are redeemed "Israel shall know that I am the Lord from that day and forward." (Ezekiel 39:22)

The Minor Prophets Saw It

The same predictions of Israel's continuing apostasy to the end is also laid out by the minor prophets. Hosea said that Israel is excessively whorish until God betroths her again in the latter days (Hosea 2, 3, 10:17). Joel forecast that Israel will be in bondage, unclean and afflicted until God with finality "will cleanse their blood that I have not cleansed." (Joel 3:21) Amos, as well, saw Israel as wicked and oppressive, yet destitute and in captivity, until God again plants them on their land and destroys "All the sinners of my people." (Amos 9:10) Similarly, Micah saw that God "gives up" the Jews "until the time that she that travaileth hath brought forth" (Micah 5:3) and that the remnant would be transgressors until God "passeth by the transgression of the remnant of his heritage." (Micah 7:18) The vision of the minor prophets concludes with Zephaniah who saw Israel in the last days as the corrupt "oppressing city" until God redeems a remnant who "shall not do iniquity, nor speak lies" (Zephaniah 3:13), and with Zechariah, who predicted that someday God would cause the "unclean spirit" to pass out of Israel after the Jews "look upon me whom they have pierced." (Zechariah 13:2 and 12:10) Then, unlike the state of Israel today and tomorrow, ". . .there shall be no more Canaanite in the house of the Lord." (Zechariah 14:21) The Jews would no longer be a "curse" unto the nations (8:13).

Christ Confirms the Prophets

Although most passages containing the prediction that Israel will remain whorish until the time of her final judgment and redemption are found in the Old Testament, Christ Himself said exactly the same in the New Testament. In His Olivet discourse, our Lord confirmed that just before His Second Coming, God shall take vengeance on Jerusalem at the hand of encircling Gentile armies and shall execute His "wrath upon this people" (the

Jews) (Luke 21:20). Jerusalem shall "fall by the edge of the sword" (Luke 21:24) and be "trodden down of the Gentiles" with part of its inhabitants being "led away captive into all nations." (Luke 21:24)

How could the lostness (and implied depravity) of Israel until their ultimate conversion be more poignantly expressed than in Christ's wail of farewell to the Jerusalem He loved: "O Jerusalem, Jerusalem, thou that killest the prophets. . .Behold your house is left unto you desolate. . .Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matthew 23:37)

Thus Christ confirmed everything which the Old Testament tried to teach concerning the future drift of Judaism, a drift which inexorably leads Jerusalem toward apostasy, judgment and captivity, but finally penitence and restoration.

Because these prophetic sequences and many more propel Israel's apostasy out of the Old Testament and through our age, directly into the events preceding the millennium, we as prophecy students are obligated to give them a significance far beyond the judgments which God visited on Israel and Judah in the time of Sargon II or Nebuchadnezzar. In doing so, we do not accommodate Scripture to a scenario of the end times which we have cleverly contrived. Instead, we experience the breadth of interpretation which God always meant the Scriptures to provide. The Old Testament is not a chronicle of a lot of dusty kings of Israel and Judah or second-rate mideastern empires. Instead, God has used the figures and events and localities of the Old Testament as enduring symbols of much greater realities in the end time. For this reason it is tragic to limit the Old Testament to a local interpretation or fulfillment—especially in the presence of such passages as these, which clearly tie in with events which lead to the end of the age.

I should also point out that Scriptures as definitive as the preceding are not subservient to fickle whims of interpretation as set forth by those who have a brainstorm about prophecy which they would like to confirm. Rather, the biblical doctrine that Israel is headed for increasing apostasy and ultimate judgment can only be seen as a scriptural standard before which everything else must give way. This is the Bible. This is God's plan for the ages. If it were not for the incredible ignorance of the Bible, especially the Old Testament, among Christians, such a fabrication as Israel's gradual improvement would be transparently ridiculous. Instead,

since it is what most of us *want* to believe, and since it is what the *Jews* want us to believe (how could Christians deny F-16s to a nation that is just about to be converted?), it flourishes.

Death to the Harlot

General as the Bible's sequence of apostasy, judgment, repentance and restoration for Israel is, it of course includes within it an inner structure of clarification and detail. One of the most basic concepts that infuses the Old Testament's view of Israel up unto the end is not only her identity as a woman and a harlot, but a harlot who is to be ultimately desecrated and burned by the very lovers she has fornicated with.

The prophets told Israel that if she continued in her impudent ways, choosing to love men rather than her divine Husband, then it would be by men that she would be judged by fire. Israel continued in spiritual whoredom and was burned first by Sargon II, the Assyrian, then by Nebuchadnezzar the Chaldean, and then by Titus the Roman. However, such judgments in no way caused the harlot to cease from her whoredoms. The Jews never came to the point when God said conclusively: "They shall know that I am the Lord." That phrase is so often repeated in the Old Testament that we almost consider it a cliche, without any real prospect of literal fulfillment. But every time God uses it He is ultimately referring to that day when He will have finished His great quarrel with Israel. [1]

For the present, Israel from the heavenly perspective is just as much a spiritual whore as in the time of Hosea. What dispensation or experience could possibly have removed a label so insistently applied to Israel of old? Persecution might have, if Israel had turned to Jesus because of it. But she has not. Instead, the history of the Jews, far from comprising events which could pacify God's scorn, rather involves to this day the accumulation of iniquities and intrigues which only make Israel a hundred times more worthy of the term "whore" as when it was first applied to her.

Have the ancient prophecies of the destruction of Israel by her lovers been somehow abrogated, that, as many evangelicals believe, only blessing is now in store for Israel? The prophets with one voice say "no," not as long as Israel continues to reject her true husband. Let us discuss, then, the prophetic basis which necessitates at least one more desolation of Israel by fire.

20. Israel Is Bound for Judgment

[1] Some Christians (including post-millennialists) believe God's quarrel with Israel *was* finished by 70 A.D. All Old Testament prophecies, they say, that look forward to the salvation of a Remnant in Israel, and judgment on Jewish apostasy, were fulfilled by Christ's first coming and the destruction of Jerusalem in 70 A.D. Even the book of Revelation, they contend, describes, not those events which still await the Church, but happenings of the first century A.D. which consummated Old Testament prophecies and ended God's covenant with Israel. Since God's work with the nation Israel is over, it is now left to the energies of the Church (guided by the Holy Spirit) to lead to salvation whatever "Remnant" of Jews are predestined to be saved; there is no mass conversion of one-third at Christ's Second Coming.

Since a first century "wrap-up," not only of the prophets, but of Revelation, is fundamental to this viewpoint, it is vital that its proponents first prove one thing: that Revelation was written *before* the destruction of Jerusalem in 70 A.D. Otherwise they are in the preposterous position of claiming that God has given us a prophetic phantasmagoria of vials and beasts and heavenly signs *after* the destruction of Jerusalem. This they cannot do. According to the closest contemporaries of John, the author of the book, Revelation was written twenty-five years *after* the destruction of Jerusalem. Eusebius says John was imprisoned on the Isle of Patmos during Domitian's reign. Irenaeus attests that after his imprisonment, John's revelation first made its appearance "at the close of Domitian's reign" (95-97 A.D.). This chronology was universally accepted for the first three centuries until the reign of Constantine, when the Church, prosperous and legitimized by the state, came to believe that the Millennium is now in progress. Up until that time the church fathers agreed that Revelation was written after the destruction of Jerusalem, and *spoke of things to come.*

But what of Old Testament prophecies promising future restoration of Israel? Is there a New Testament statement which proves that the Church considered the vision of the prophets to be largely unfulfilled — even in the Church Age?

Romans 11 provides that statement. As Paul begins this passage, he cautions the Church of his time against doing exactly what many are tempted to do today: boasting that with the apostasy of Israel God's work with fleshly Israel is over. That apostasy, he says, was necessary, not to end God's pact with Israel, but to allow the fullness of the Gentiles to come in. When that is finished, ". . .all Israel will be saved," (v. 26).

To convince us that God's covenant with Israel was not entirely fulfilled by Christ's first coming, but awaits His second, Paul then makes use of an Old Testament passage which is typical of hundreds prophesying national redemption for Israel at the end of this age. "There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins," (Isaiah 59:20 as paraphrased by Paul). Paul's use of this passage is extremely significant because he quotes from a chapter in Isaiah which describes the world just before the Second Coming as not governed by God's law but so degenerate that not one intercessor can be found. Christ comes to earth not in response to global righteousness but unendurable apostasy. As such, Isaiah 59:20 answers three burning questions:

1) When will "all Israel" be saved? Answer: when "There shall come out of Sion the Deliverer." In other words, it will happen when Jesus Christ comes to Zion the second time. Not a moment sooner.

2) Who will save the Jews? Answer: Jesus Christ "shall turn away ungodliness from Jacob." At His Second Advent our Lord will finally cleanse Israel. The salvation of "all Israel" cannot happen now — a time when the forces of the Gentiles, not the Jews, are meant to be grafted in.

3) By what authority, then, is this promise of national redemption? Answer: "For this is my covenant with them when I take away their sins." Paul's use of Isaiah confirms that a covenant between God and Israel "for the father's sake" still exists even in the Church Age.

Both history and Scripture thus confirm that God has a *long term* program for the nation Israel — an agenda which attains its fullest significance by being allowed to run full course. This is a promise we should not resist, but anticipate: a promise which is most spiritual when taken at face value. God's covenant still awaits that time when the nation Israel will be God's glory in the earth — that day when the nations shall cling to the skirt of him who is a Jew, saying " . . we will go with you: for we have heard that God is with you." (Zechariah 8:23).

21

The Great Double Cross

The Levitical law commands that if a woman be convicted of harlotry the men of the city must take her to the door of her father's house and stone her to death, (Deut. 22:20, 21). This form of execution at the hands of God's avenging multitude refers not only to Israel in the past, but to that day when Babylon the Great will be gored and burned with fire by the very kings she has dallied with.

The Old Testament contains striking patterns of this judgment of Israel that is to come. Concerning Samaria and Jerusalem, God told Ezekiel that "the righteous men, they shall judge them after the manner of adulteresses . . . (Ezekiel 23:45).

Of Israel in the time following the conquest of Sargon II, God says:

> *I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.* (Ezekiel 23:9,10)

Although Judah and Jerusalem had not been made captive at the time of this prophecy, God continued, saying:

> *Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side.* (Ezekiel 23:22)
> *And I will set my jealousy against thee, and they shall deal furiously with thee. . .thy residue shall be devoured by the fire. They shall also strip thee out of*

thy clothes and take away thy fair jewels. . .(Ezekiel 23:25-26)

They shall deal hatefully. . .and shall leave thee naked and bare. . .(Ezekiel 23:29)

After that God said: "Thus will I make thy lewdness to cease from thee." (Ezekiel 23:27)

To Hosea God said concerning his unfaithful wife:

Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness. . .(Hosea 2:2, 3)

And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. (Hosea 2:10)

Fig. 15. Israel is ravished by her lovers.

Israel's judging lovers are always portrayed as a multitude, for the whoredoms of Israel have been many. All that have committed fornication with her will at last turn upon her in fury. Back to Ezekiel:

> *For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.* (Ezekiel 23:46, 47)

Again, I must remind you that all of these passages are written with the understanding that after Israel the harlot is judged, Israel the daughter of Zion shall become humble and penitent in a lasting way. Because such has never happened, we may interpret these Scriptures as referring to a period in the future when, after seeing her spiritual mother desolated and burned with fire, the Remnant shall conclusively "know that I am the Lord."

The Avenger

Israel is judged by a multitude — yet there is a leader. Through Isaiah he is called the "Assyrian," the one whom Israel has especially trusted in, in defiance of God's commands, who turns with special vindictiveness upon her. Although biblical references to Assyria at the time of these prophecies undoubtedly refer to the literal nation with whom Israel had made alliances, yet the repeated context of Assyria and the "Assyrian" in events linked with the last times necessitates a broader significance. As was mentioned earlier, "the Assyrian" is called "the rod of mine anger" whom God uses to chastise the Jews. (Isaiah 10:5)

He is also called "Gog, the chief prince of Meshech and Tubal." (Ezekiel 39:1) He comes against Israel in the last days, with his great multitude, not as the willing instrument of God to punish Israel, but to destroy Jerusalem and plunder its riches. It is perhaps in dread of him that Jeremiah voices an exhortation to flee the destruction of Jerusalem that he brings:

> *O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem. . .for evil appeareth out of the north, and great destruction. I have*

likened the daughter of Zion to a comely and delicate woman. The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about. (Jeremiah 6:1, 2, 3)

Earth-Shaking Ezekiel 38, 39

With this prophetic background in mind, we are ready to consider one of the mightiest and no less than earth-shaking prophetic sequences in Scripture: the astonishing 38th and 39th chapters of Ezekiel.

In these most misunderstood chapters, which come near the close of the book of Ezekiel, yet precede God's description of the millennium and its temple (Chapters 40-48), God is telling the prophet that in the last days "the chief prince of Meshech and Tubal," clearly the Antichrist, will look covetously at the riches of Israel. The people of Israel are living in what seems to be a state of millennial security and bliss. They have been "gathered out of many people" and are "brought forth out of the nations, and they shall dwell safely all of them." (Ezekiel 38:8) "They are at rest, that dwell safely, all of them dwelling without walls, and having neither bars or gates." (Ezekiel 38:11) A cursory reading of these passages might indicate that what the prophet is seeing is the Jews in the millennium. These far-seeing prophecies almost have us believe that the lion has at last lain down with the lamb, with contentious Israel now dwelling at peace with the nations.

Indeed, these descriptions of Israel *have* been interpreted by many to refer to that period toward the end of the millennium just before the armies of Lucifer, comprising Gog and Magog, were to have "compassed the camp of the saints, and the beloved city," yet "fire came down from God out of heaven and devoured them." (Revelation 20:9)

Israel at Peace – Yet Wicked

We are jerked back to reality, however, in Chapter 39 where it says that *during this period of sweetness and light Israel is actually "polluting God's holy name,"* (Ezekiel 39:7) *trespassing His commandments* (Ezekiel 39:26) *and because of their iniquities He is hiding His face from them!* (Ezekiel 39:29) *All this is done,* as verse 26 says, *when they dwelt safely in their land, and none*

made them afraid."

It is because the iniquity of Israel will have reached an unendurable magnitude at this time that God will call the "prince of Gog" to invade Israel, conquer it, and disperse them into captivity for their sins (Ezekiel 39:23-28). Until then, it is implied that Israel does not know God; yet after this great punishment to come, the prophet says. . ."the house of Israel shall know that I am the Lord their God from that day and forward." (Ezekiel 39:22)

The current viewpoint on prophecy, of course, denies that Gog will actually invade Palestine or enslave the Jews. Ezekiel 38:18 is cited as upholding this claim. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." This, and subsequent Scripture which describes the armies of Gog being destroyed on the mountains of Israel, are taken as proof that Jerusalem in the last days is invulnerable to attack by Antichrist or by Russia. These Scriptures are widely quoted by fundamentalists as giving assurance to America that a war fought in defense of Israel can never be lost.

However, Scripture says nothing of the kind. *Ezekiel 38:18 merely points out the fact that God is seized with anger at Gog's presumption. But in no way does it infer that He immediately destroys him* — something which would frustrate the whole structure of a prophetic scenario which necessitates chastisement of the Jews at the hand of the Antichrist, who in turn is chastised by God.

In fact, Ezekiel 39:23 proves that although Gog is finally destroyed by God in Palestine and on the mountains of Israel, yet it is only *after* he conquers and enslaves the Jews: "Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword."

What Does It Mean?

What are the implications of these incredible Scriptures? What do they tell us concerning the future of Israel?

First, they state uncategorically that just before the millennium there is coming a period of great "peace and safety" for Israel—so much so that she will be able to "dwell without bars or gates." She will have no need of the conventional defenses that have been vital to every other period of her history. This is especially unprecedented for a nation which, because of her size and

geographical location has always had to be militaristic.

And this period is not, as idealists might suggest, a coming era of world utopia, when not only Israel, but all nations will be living "without bars or gates," with aggression having lost its appeal to the nations as a way of settling issues.

It surely has not lost its appeal to the Antichrist, as Chapter 38 indicates, who is about to swoop down upon the rich yet undefended land of Israel! [1]

No, there must be another reason why a city and people possessing such wealth are totally undefended; a reason that is much more in keeping with human nature and the dynamics of world politics. Is it because Jerusalem, or Babylon the Great, is in such military and economic control of the nations that the threat of anyone coming against her has become obsolete? We are told that the Great Harlot and the beast she rides upon do not simply share power with the world, but *rule* it, exercising lordship and dominion over "all nations, kindreds and tongues."

Does Ezekiel describe that state of Israel's impregnability which the nations admire and lament, when they say of her new husband, "who is like unto the beast? Who is able to make war with him?" (Revelation 13:4)

Yes he does. These amazing passages clearly describe Israel in dominion of the world — a dominion which has brought her the impregnability and "peace and safety" which she has coveted so long, yet without the clean heart God says she must have if she is to inherit the land. These passages ominously remind us that the Jewish return to Palestine today is indeed prophesied in Scripture — yet not in the joyous way we would like to believe. The present experiment in Palestine is headed directly for the kind of world control which necessitates that every other rival become impotent before it. For if the Jews will someday live in such a utopia that "none made them afraid," and yet are wicked, it can only be because those who *might* make them afraid are *powerless* to do so. There is no other way to make sense of these Scriptures.

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[1] An objection might be raised that when Ezekiel saw Gog, the chief prince of Messech and Tubal, descend on Israel, he may simply have been describing the judgment of Nebuchadnezzar upon Judah, or some other conqueror such as Antiochus Epiphanes in 168 B.C., or Titus Flavius, in 70 A.D. Yet these scenes in Ezekiel cannot have been fulfilled in any previous manner. Israel did not return to "peace and safety" under Ezra and Nehemiah, several centuries before Antiochus ravaged the Temple, nor was the prophet describing Nebuchadnezzar the Chaldean when he refers to the "Prince of God," clearly a Russian. Instead, as with the other great prophetic sequences we have been considering, *we know that the events described hinge upon the end time simply because they lead uninterrupted straight into the millennium.*

A Jewish Funeral

With such a pattern established in the Old Testament, it is not surprising that a very similar situation should appear in the last book of the New Testament. In Revelation Chapter 17 a great harlot is described as fornicating with the kings of the earth and making the earth drunk with the wine of her spiritual lewdness. Such a description of Israel could have been lifted out of Hosea, Joel, Jeremiah, or Ezekiel. Just as Israel of old was turned upon by her lovers, ravished, desolated and burned with fire, so we see the mother of harlots in the last days undergoing the same fate. (fig. 16) Ten world rulers, in confederation with Antichrist, the beast upon whom the woman sits, shall do exactly what the confederate armies under Sargon II did to Israel, what Nebuchadnezzar did to Judah, what the forces of Antiochus Epiphanes did to Palestine, and what Titus Flavius did to Jerusalem.

The destruction of the Mother of Harlots, Israel, in the last days thus completes a pattern of apostasy and inevitable judgment which was established and repeated millenniums ago. The Jews have forgotten or ignored those slumbering curses pronounced by every major prophet from Moses to Malachi against Israel if she continued in rebellion. And the Church today has assisted Israel in that amnesia — cooing, like the false prophets of old, that Jerusalem need not fear destruction. [2]

A Unique Judgment

The ancient curses pointed out that as God's unique bride, Israel not only had a unique election and mission to the world, but if she apostatized she also had a unique judgment, that of being desolated by the very lovers she had dallied with. This type of judgment is so particular to Israel that if we had no other textual proof that Babylon the Great in Revelation is Israel, the fact that she is meted out exactly the same judgment which

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[2] The classical equation was always that the false prophets with one accord blessed sinful Israel, wishing her godspeed (which coincides with the modern evangelical position), while the true prophet (coinciding with what is now falsely labelled anti-Semitism) castigated them for their sins. False prophets always said that Jerusalem would never be destroyed, which is identical with the evangelical conviction, while the virtual definition of a true prophet was that he said it would.

had been promised to Israel throughout the Old Testament, if she did not repent, could confirm that the two are one. Except for Ninevah, who like Israel apostatized from the clear teachings of Jonah, no other nation in the Bible was threatened with the ignominious fate of being desolated by her lovers.

Since we have established the necessity of expecting at least one more event in world history which involves the destruction of Jerusalem, let us consider in the next chapter two of the most vital prophetic concepts which are included in the ravishment of Jerusalem: the abomination of desolation and the coming global captivity and near-extermination of the Jews.

Fig. 16. The Harlot is desolated by the Beast.

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Antichrist ETA* (Estimated Time of Arrival)

Although certain Scriptures reveal God's prophetic agenda in a kaleidoscopic manner, giving us fragments and tantalizing glimpses of prophetic scenes and epochs (though not necessarily in chronological order), other prophetic viewpoints are just the opposite. The Heavenly Muse that has delivered them to man has lingered long enough to leave us much in the way of no-nonsense, down-to-earth guidelines concerning just what comes after what and how and where it is accomplished.

Daniel: Roadmap of the Future

Such is a good portion of the book of Daniel. We are indebted to Daniel for laying out in chronological sequence the major world kingdoms which we have seen and may expect. Also, Daniel goes into a detail concerning events of the end of our age which, apart from Christ's Olivet discourse and the book of Revelation, is more systematic than any other.

It is to Daniel that the study of prophecy owes most of what it knows about the "Seventieth Week" consisting of seven years just preceding the Second Coming of Christ and the beginning of the millennium. From Daniel we learn that the seven-"day" or year period is divided exactly in the middle by what Scripture refers to in many places as the "Abomination of Desolation."

All Scriptures, including those given by our Lord, agree that the Abomination of Desolation is, apart from the actual return of Christ, the most significant prophetic sign-post which we can anticipate. Thus, Daniel's week is divided into the three and one-

half years which lead *up* to the Abomination of Desolation, and the three and one-half years that *follow* it.

What is the Abomination of Desolation?

How many Christians have even the most cosmetic understanding of what the "Abomination that maketh desolate" is all about? We must say in Christians' defense that traditional prophetic theory, since it does not understand the enormous role Israel will play in future world events, has not helped the lay Christian understand this pivotal event. However, since Scripture gives it such importance in the sequence of the last days, Scripture also abundantly describes the events which lead up to it.

"Messiah" May Not Be "Antichrist"

Let us begin at the outset of Daniel's week. As we pointed out in the previous chapter, the book of Ezekiel graphically depicts a period of "peace and safety" for Israel in the end days. How long this era will have lasted by the time of the beginning of Daniel's week is unknown. But it may be longer than we would like to believe.

In fact, the first world ruler to be proclaimed the Messiah of the Jews may not be the Antichrist. After world rule is attained, it may be generations and dynasties later before the actual Antichrist comes on the scene. Certainly the view Ezekiel gives us of Israel in the end time "dwelling safely, without bars or gates" is that of a global civilization which has enjoyed the benefits of sound administration for a good period of time. How else could it have amassed such riches? How else could it have quenched the last embers of opposition?

Antichrist Is An Outsider

Daniel confirms, indeed, that the Antichrist is an outsider. That "despicable person" who can only be Antichrist will not be of any royal line but one "on whom the honor of kingship has not been conferred." (Daniel 11:21, New American Standard) This individual will also come, in keeping with Ezekiel's description of Israel, in the last days in a time of "peace and safety," ". . .in a time of tranquility and seize the kingdom by intrigue." (Daniel 11:21)

Thus, although Scripture says "by peace he shall destroy many," (Daniel 8:25), like his prophetic forebearer, Antiochus Epiphanes, he will not come offering peace to a troubled world. The world will already have peace. Like Antiochus, he will offer tokens of assurance, cooperation and harmlessness to a Jewry who are only too happy to cooperate, considering his compelling force of arms. [1]

Ezekiel describes him as "Gog. . . the chief prince of Meshech and Tubal," clearly a Russian and very probably a Russian Jew of the Khazar, or Ashkenazim, branch of Jewry.

As Daniel 11 continues we see this gifted man not only entering into a covenant with the ruling establishment, centering in Jerusalem, but also embarking in adventurous forays in the Middle East. Yet he always casts covetous glances toward the riches of Jerusalem. It may well be that at this time he conquers three world commissars out of ten (the ten horns of the Beast — Daniel 7:7) which are: "the 'king of the south' " (Daniel 11:25), "the king of the north" (Daniel 11:40), and the "prince of the covenant" (Daniel 11:22), which is perhaps the presiding Messiah. If so, these three conquests recorded in Daniel 11 may be the "three of the first horns plucked up by the roots (Daniel 7:8), out of whose conquest the Antichrist or "little horn" emerges. This picture seems confirmed by Zechariah 11:8, 15-17 which describes the cutting off of three authority figures or "shepherds" who are succeeded by a clearly Antichrist figure, the "foolish" or "idol Shepherd."

The Beast upon whom Israel rides is composed of seven lion-like heads which may or may not be the remaining seven world commissars (after three were killed by Antichrist), as well as ten horns, definitely an additional ten leaders, perhaps from Russia, who will soon join the Beast as they turn upon and desecrate the whore.

Although prophecy teachers today are proclaiming the members of the Common Market to be the ten horns of the Beast, the fact that the heads and horns described here clearly refer to kings and leaders in a drastically reorganized world system of the future renders that theory dubious at best.

In any event his power seems only to increase and the rulers of

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[1] Daniel 11:21-45 clearly refers to both Antiochus Epiphanes *and* Antichrist. These verses begin with a description of the person and career of Antiochus in the 2nd century B.C. yet blossom into a description of the same personage as he exists at the same time the archangel Michael descends and the first resurrection or "rapture" occurs (Dan. 12:1, 2). Such overlap confirms that a much broader interpretation of Dan. 11:21-45 is possible than a local, 2nd century interpretation provides.

Jerusalem make a "league" with him. (Daniel 11:23) It is at this point that the Mother of Harlots, Babylon the Great, mounts the Beast and they rule the world together — perhaps for most of the three and one-half year period.

Death and Resurrection

However, Scripture is very specific that Antichrist cannot get over his lust for the riches of Jerusalem. Why share it if you can have it all? Undoubtedly the Elders of Zion know this as well as he. This brings us to another pivotal event in Scripture, the assassination of the Antichrist. In Revelation the Beast is described as one whose "deadly wound was healed" (Revelation 13:3, 12), "which had the wound by a sword, and did live" (Revelation 13:14), "that was, and is not, and yet is" (Revelation 17:8).

It may well be that those with the most motives for assassination and the most efficient means to accomplish it, the Board of Directors of the World, actually "do in" their unwelcome partner. The "contract" is probably carried out in Russia.

Yet who would have believed what comes next? The Antichrist rises from the dead in his first Satanically empowered act of mockery of Jesus Christ. Then he goes on a rampage. Throwing the Harlot off his shoulders, he gathers his "ten horns," ten kings or commissars who are in league with him, and with blitzkrieg rapidity they attack, besiege and conquer Jerusalem, stripping the Harlot naked, gouging her with their horns, devouring her and burning her to ashes.

It is during this holocaust that the Antichrist is compelled to do what other Antichrist predecessors had done milleniums earlier. As the greatest possible insult to the Jewish religion, he enters the magnificent Jewish Temple that is yet to be built, offers a swine upon its altar, forbids the continuation of sacrifices and thus the practice of the Jewish religion.

This frightening new revelation of the Antichrist's hatred of Judaism, Satanic empowerment and disregard of any pretense of being a man of "peace" or a Messiah to the Jews is what Scripture describes as the "revealing" of Antichrist. As Paul states in II Thessalonians 2:3, this manifestation of his new character reaches its blasphemous height when, after desecrating the Jewish Temple, he sits in that very temple, proclaiming himself to be God. ((II Thessalonians 2:4) The Temple, in fact, may well be

preserved as the "seat" of the Beast (Revelation 13:2, 16:10), where Antichrist's blasphemy and mockery of everything that is most sacred to the Jews and to God is most strikingly demonstrated.

Dictator Worship

Having deposed Judaism as the official religion of the world, the Beast, as Revelation so vividly describes (Revelation 13), establishes the worship of himself. He undoubtedly capitalizes upon the claim that his resurrection from the dead proves himself divine. This new form of dictator worship finds its focus in worship of a great computerized robot of himself, which, in keeping with the ancient compulsion of Antichrist figures to set up an image of their deity in the Temple of Jerusalem, may be located in the Temple as well. The high priest and chief organizer of this new religion is the "beast coming up out of the earth" (Revelation 13:11, fig. 13), a mysterious and Satanically possessed individual who convinces the earth through means which include feats of magic that the godhead truly dwells incarnate in the Beast. It is also at this time that the mysterious number of the beast, "666," is written on the forehead or right hand of every person on planet Earth (Revelation 13:16-18). Failure to receive the mark or to fall down and worship the image of the Beast is tantamount to execution.

A New Wave of Anti-Semitism

As for the Jews, those who did not perish in the actual seige and destruction of Jerusalem have now been led captive into the nations or are being hounded to the point of extermination. The Great Tribulation or "time of Jacob's trouble" (Jeremiah 30:7) is now in full swing — a period which Christ said would begin with the desolation of Jerusalem at the hands of the Gentiles and be unequalled by any period in the history of the world for its anguish. The Great Tribulation is thus a reign of terror inflicted upon the Jews by the Gentiles and by God — a period of unequalled travail when God fulfills His ancient promise to unbelieving Jews that someday He would lay upon them every plague and torment which He once rained down upon the Egyptians (Deutėronomy 28:15, 18-29).

In fact, the Egyptian-like plagues and bizarre beasts and locusts

who torment mankind during the Tribulation may be seen as the fiendish fulfillment in the book of Revelation of all that God promised in the book of Deuteronomy that He would do to Israel if they apostatised from Him. Shall we take a quick journey into the Great Tribulation? God takes us there through Moses:

> *If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;*
>
> *Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.*
>
> *Moreover he will bring upon thee all the diseases of Egypt, which thou was afraid of; and they shall cleave unto thee.*
>
> *Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.*
>
> *And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.*
>
> *And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*
>
> *And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*
>
> *And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the*

LORD shall give thee there a trembling heart, and failing of eyes,and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

Undoubtedly, the Antichrist will rouse to vivid life in the minds of the Gentiles the full horror of what Israel did to the world in subverting it for centuries in order to one day rule it forever. For generations, perhaps, the Gentiles will have labored under the yoke of Jewish overlordship, without hope of a decent human existence in the present or future, condemned to actually become the beasts of burden which Jewish literature has always described them as. When the Gentiles at last realize that there is a chance of overthrowing Jewish dominion, not only do they destroy Judaism's first city, Jerusalem, but they do everything they can to destroy every Jew as well.

Did Christ Contradict Himself?

Thus, within "one hour," as Revelation puts it, Babylon the Great, the Mother of Harlots, has been toppled from unimaginable heights of control to become the object of persecution and contempt under the heel of the Gentiles. The Gentiles, on the other hand, never had it so good. Suddenly, with the Antichrist, they hold a whiphand over the Jews, and like every conquering horde who has at last seen full revenge upon its enemy, regales itself in an orgy of merry-making.

It is remarkable how closely this scenario of the last three and

one-half year period dovetails with how Christ describes two very different states of affairs in the period just before His coming. In Luke 21:23, 24, Christ says:

> *But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."*

But in Matthew 24:38, 39, He describes a condition that is just the opposite:

> *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. . .so shall also the coming of the Son of man be.*

These two seemingly contradictory prophecies are reconciled by the radically different states of affairs in which the Jews and the Gentiles now find themselves. Just as the Jews had their "time" of ascendancy over the Gentiles, so the Gentiles at last have their "time" of levity and overlordship over Israel. This is in fulfillment of ancient prophecy that God will use the Gentiles to judge Israel just before the millennium. This is the precise meaning of what Christ refers to when He says that Jerusalem will be trodden under foot of the Gentiles until the "times of the Gentiles are fulfilled." Although Christians have traditionally considered the "times of the Gentiles" to refer to the Church Age after the destruction of Jerusalem, nevertheless, its fullest meaning can only be in that period when the Gentiles, like the Jews, will have their "time" to rule the other.

A New Egyptian Bondage

Christ's promise that the Jews would be led "captive into all nations" is in keeping with the Old Testament predictions that Jerusalem should again be brought into a figurative Egyptian bondage and be subject to the yoke of Egypt. (Deuteronomy

28:68, Hosea 8:13) For at least three milleniums Jews have prided themselves in being that race which, with the mighty assistance of Jehovah, humiliated Pharaoh and escaped Egypt. Yet before God is through with Israel, He will once again lead His people back to where they started, and once and for all teach them those lessons they had only imperfectly learned.

This is the period when God will utterly forsake the sinners of Israel, just as Christ was forsaken because the Jews delivered Him into captivity and death. Thus God authorizes Israel's captors to conquer and rule them, laying again upon Israel's shoulders the hated yoke of Egypt. As God says by Isaiah concerning the period before the millenium: "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand. . .upon the ancient thou hast heavily laid thy yoke." (Isaiah 47:6) Their captors command their Jewish slaves — as did the ancient taskmasters of Egypt: "Bow down that we may go over." (Isaiah 51:23) Obediently, the Jews submit.

Ezekiel speaks of a great desolation and humiliation that comes just before the conversion of Israel:

> *Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall know that I the Lord have poured out my fury upon you.* (Ezekiel 22:21, 22)
>
> *For I will lay the land most desolate, and the pomp of her strength shall cease. . . .Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed."* (Ezekiel 33:28, 29)

Such a description echoes the vision given to Moses of Israel under judgment in the last days, a view which cannot help but remind us of the destruction of Babylon the Great in Revelation. "The smoke of her burning" (Revelation 18:9) ascends to heaven: "the whole land thereof is brimstone, and salt, and burning, that is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah." (Deuteronomy 29:23) Violent as the previous destructions of Jerusalem may have been, none has ever come close to desolating "the whole land" as Moses' prediction of the coming desolation of the land ruled by Sodom and Egypt will be.

Although there were minor, literal returns to the physical land

of Egypt after the desolations of Jerusalem under Nebuchadnezzar and Titus, yet Scripture emphasizes that Israel must again be trodden under, abused and despoiled by the Gentiles and their Pharaoh-like ruler as the final humiliation before true repentance can ever occur. Such will be the final testimony to Israel that without God, all the progress she thought she had made from the time of the Exodus can be reversed and brought to nothing. From the top of Babel Israel will be flung into the dunghill. From rulership of the nations, Israel, the oppressor and captor of men, will in an instant of prophetic time become the chattel of those they once abused. "For they have sown the wind," God says concerning Israel in the last days, "and they shall reap the whirlwind. . ." "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. . . .they shall return to Egypt." (Hosea 8:7, 8, 13) "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria (9:13).

Jews: An Endangered Species

Instead of 10,000 years of dominion over the earth, the destiny, indeed the very existence of the Jews will have become more precarious than at any time in history. The Jews will experience anti-Semitism of a zeal and thoroughness such as they have never known, nor would have thought possible. The Goyim hordes, so long the subjects of Jewish harassment and surveillance, now pursue Jews to the corners of the earth and even to the holes of the rocks, seeking, with the same insistence that the Jews once sought to break Gentile power, a final solution to the "Jewish Question." The impression one gets from an overview of prophecy concerning this period is that the tribulation of the Jews at the hands of the Gentiles is so intense that if it were allowed to continue would in fact result in the extermination of the Jewish race, as Christ informs us:". . .except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." (Mark 13:20)

The saga of God's dealings with the tribe of Israel has thus been brought full circle. Israel was allowed to pursue her headstrong way, to forsake and even kill the husband of her youth, and in time to marry a new husband, and rule the earth. But now God has Israel exactly where He wants her. Exactly where He

promised He would bring her, if she continued in her whoredom. Israel, the empress of the earth, who once said ". . . I am, and none else beside me" (Isaiah 47:10) sits burned and ravished, bound with an iron yoke, and in peril for her very life. Unless something or Someone intervenes in her behalf, and soon, Israel will perish from the Earth.

It is time to take a hard look at an event which is of no interest to Jews today, but is of the greatest relevance not only to the future of Israel, but to our perception of her; an event which holds within it not only the fulfillment of Israel, but her very survival: the Second Coming of Jesus Christ.

Fig. 17. The fall of the Great Red Dragon from Heaven. (Revelation 12:9)

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Jesus Christ ETA* (Estimated Time of Arrival)

Without an exception, the Scriptures describe the Second Coming as a single, terminal event occurring at the end of the Church age and immediately preceding the millennium. From the writings of the early Church fathers, up through the great reformers such as Luther, Calvin, Fox and Wesley we search in vain for any significant deviation from that point of view. For 1800 years one of the least disputed doctrines of Christianity was that of a single Second Coming.

In the first half of the 19th century in England, however, a minister of the Church of Scotland, Edward Irving, conceived the idea that a "secret coming" of Jesus Christ would precede His final appearance. During this event, which was to be hidden from the world, the elect would be "raptured" and go to Heaven with Christ in preparation for their return with Christ to earth three and one-half years later. In fact, one of Irving's followers, Robert Baxter, claimed the revelation that in 1,260 days from January 14, 1832, the "rapture" would occur.[1]

A New Gospel

The doctrine of the "secret coming" was zealously promoted by Irving and he soon established a substantial following among

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[1] For a complete and scholarly summary of the rise of pre-tribulationism in the British Isles and America during the 19th century, see Robert H. Gundry, *The Church and the Tribulation* (Zondervan, 1973), pp.185-88.

Henry Drummond's conferences at Albury Park (1826-30) and at the Brethren Chapel at Plymouth. J.N. Darby promoted it not only in the British Isles but through six trips to America. Because the doctrine of two second comings freed Christians from the possibility of having to taste the same tribulation that the world would have to endure, and because it removed any prerequisites for His Coming, it had an instant and obsessive appeal to many American Christians and Bible teachers.

Thus, what had originated around 1826 in the fertile imagination of a Scottish Presbyterian minister (later excommunicated) spread like wildfire on both sides of the Atlantic until it has become for the great majority of evangelicals the gospel, God's prophetic plan of the ages.

Because of the promises of instant escape which the Irvingite (pre-tribulationist) viewpoint affords us, it has become one of the most compelling and yet unrecognized doctrinal errors of our time. For this reason we must pause during this chapter from active consideration of the Jews and untangle a little of the confusion that has come to surround the most significant event in the destinies of both Jew and Gentile — the Second Coming of Jesus Christ.

Signposts of the Second Coming

In contrast to the prevalent notion of many evangelicals that everything from rumors of war to the whims of the weather can indicate that the Second Coming is imminent, our Savior in His Olivet Discourse is very clear that until we see certain signs much more specific than we have yet seen, we are not entitled to assume that the end is near.

In three of the four gospels there is recorded the question put to Jesus by His disciples: "When shall these things be?" In one of the clearest replies He ever gave, in a manner as direct as their question, Jesus told them what would come to pass.

For the convenience of the reader I will quote the essential portions of Christ's reply as received in Luke's gospel. Try to read it as the disciples would have heard it, unencumbered by traditions. They had asked a sincere question, they expected a straightforward reply. Luke 21:7-28:

> *. . .Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the*

time draweth near: go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. (21:8-12)

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken.

And then they shall see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (21:20-28)

The Time is Not Yet

In Luke's account, as in the other gospels, Christ reveals that persecution shall distinguish the days preceding His coming. Famines will follow, as well as earthquakes, pestilence, signs from Heaven and other portents of the end of the age. Yet in themselves general calamities do not indicate the imminence of Christ. In fact, Christ cautions against false prophets and those who seeing such signs in earth and heaven proclaim the time to be near. "Go not after them," He says, "the time is not yet," "these are the beginnings of sorrows. . . ."

Only when "these things begin to come to pass" will we be entitled to proclaim the imminence of Christ: (1) the preaching of the gospel to all nations (Matthew 24:14); (2) all Christians become hated by the entire world (Luke 21:17) (omitted in above text); (3) the encirclement of Jerusalem and the subsequent profanation of the Jewish temple by the Antichrist (called the "abomination of desolation", Luke 21:20); (4) wrath upon this people, the Jews, and their subsequent captivity among the nations (Luke 21:23, 24); (5) and the Great Tribulation (Luke 24:21).

When these occur, Christ exhorts us to ". . .look up. . .for your redemption draweth nigh" (Luke 21:28) and "Know ye that it is near" (Matthew 24:33).[2]

Christ's clear sequence of the last days ought to make it plain that while He taught the principle of vigilance to His followers He never taught the doctrine of imminence.

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[2] Some say that these events were fulfilled in their entirety when the Roman general Titus Flavius encircled and conquered Jerusalem in 70 AD. The fact, however, that Titus did not commit the Abomination of Desolation (he did not offer a swine on the altar; the destruction of the Temple by fire was strictly against his orders) and the Great Tribulation and Second Coming of Christ did not immediately follow, proves that the real Abomination of Desolation is yet to come.

23. Jesus Christ ETA* (Estimated Time of Arrival)

In addition, Christ taught that the rapture coincides with this single second coming. According to Christ, the rapture occurs "at the last day" (John 6:54). By this He does not mean "in the last day," or three and one-half years (1,263 days) before the last day but literally *at* the last day. He will raise us up at the exact time He returns to judge the nations and set up His millennial kingdom.

That final event, known throughout prophecy by such terms as "the day of vengeance," and the "day of the Lord," is a very singular occurrence toward which all prophecy and world events lead. It is a day which only Christians should rejoice to see. "The rest of the dead," Revelation tells us, "live not till the thousand years shall be fulfilled" when they are condemned in the last judgment.

Finally, there is no indication that either the Holy Spirit or the Church are bodily removed from the earth before the revelation of Antichrist. There is indeed a "rapture" of the saints but it is simultaneous with the appearing of the Lord.

Christ's Primer of Prophecy

If Christians could read Christ's "primer of prophecy," the Olivet Discourse, with the simplicity with which He meant it to be read, prophecy would become a relatively simple Biblical study. But because Christ's straightforward resume is in conflict with the notion of the necessary imminence of His first Second Coming, it has not only been scrambled out of sensible sequence by evangelicals but has been declared largely irrelevant to Christians of the Church age.

The Irvingites held that this discourse was largely intended not for Christians, who would be raptured out of the world before the revelation of Antichrist, but for the Jews, who because of unbelief will still be in the world after we are gone. Proof of this idea was taken from Christ's admoniton in Matthew 24:24: "But pray ye that your flight be not. . .on the sabbath day." Since observance of the Jewish sabbath is binding mostly to Jews, it was felt that Christ's discourse was directed not for us as Christians but for those who venerate the sabbath, the Jews.

But to whom was Jesus actually speaking when He gave His discourse on the end times? To Jews, yes, but more importantly, to Jewish Christians, to the Fathers of the Christian Church. This preview of things to come was not given to the mass of Jewry. Christ seldom honored the unbelievers with glimpses of unique

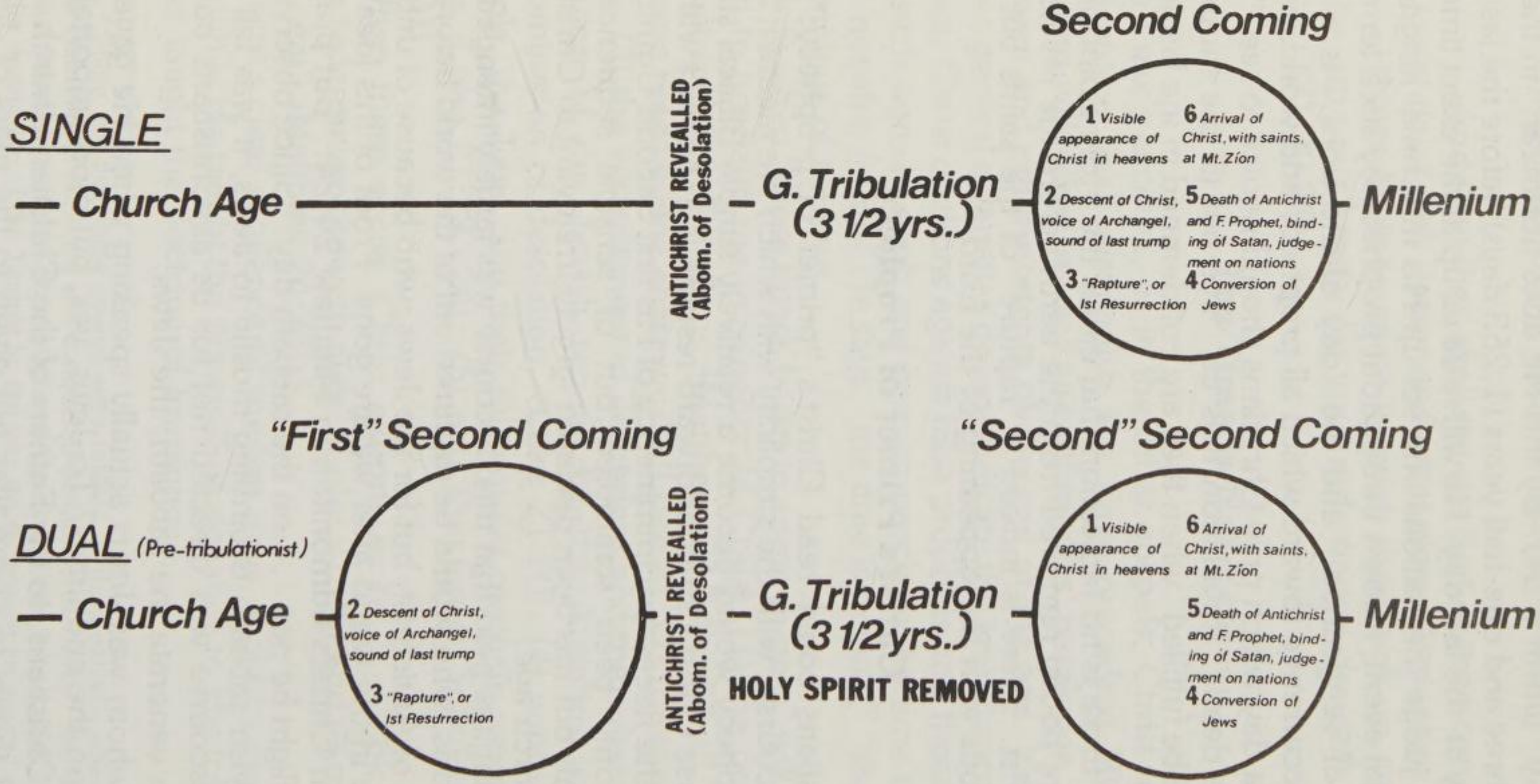
SINGLE
— Church Age
ANTICHRIST REVEALLED (Abom. of Desolation)
G. Tribulation (3 1/2 yrs.)
Second Coming
1 Visible appearance of Christ in heavens
2 Descent of Christ, voice of Archangel, sound of last trump
3 "Rapture", or Ist Resurrection
4 Conversion of Jews
5 Death of Antichrist and F. Prophet, binding of Satan, judgement on nations
6 Arrival of Christ, with saints, at Mt. Zion
Millenium
"First" Second Coming
"Second" Second Coming
DUAL (Pre-tribulationist)
— Church Age
2 Descent of Christ, voice of Archangel, sound of last trump
3 "Rapture", or Ist Resurrection
ANTICHRIST REVEALLED (Abom. of Desolation)
G. Tribulation (3 1/2 yrs.)
HOLY SPIRIT REMOVED
1 Visible appearance of Christ in heavens
6 Arrival of Christ, with saints, at Mt. Zion
5 Death of Antichrist and F. Prophet, binding of Satan, judgement on nations
4 Conversion of Jews
Millenium

Fig. 18. *A Comparison of Single and Dual Second Coming Models*

truth. Matthew tells us that Jesus sat upon the Mount of Olives and His disciples came to him *privately*, desiring to know of things to come. It was a handful of essentially Christian men upon whom the mysteries of the end times were unfolded.

It is to the Jews who will *become* Christians out of the crucible of the Great Tribulation that Christ speaks concerning flight on the sabbath. He looks forward milleniums to a day when a remnant out of Israel, out of the smoking ruins of Babylon the Great, will need guidance and warning. Because they are destined to be His, like the disciples gathered around Him and like the Bride in all ages, He tells them they will not be left comfortless, that He is with them and will shorten the days for their sake.

Thus we perceive the universality of Christ's disclosure. When Christ says "Behold I have told *you*," by "you" He excludes neither Gentiles nor Jews.

Antichrist Comes First

The Apostle Paul echoes Christ's description of His coming only after the appearance of Antichrist. In II Thessalonians 2:3, 4 Paul cautions: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God—or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

While Paul upheld the unpredictable nature of Christ's second coming, he severely cautions against the fantasy that Christ would appear before the "man of sin," the "son of perdition," had been revealed and worshipped as God in the temple at Jerusalem.

The revealing of Antichrist, the crowning climax of at least two milleniums of Jewish intrigue and aspiration, could not possibly come after the "day of Christ." It must precede it, as the last final, ultimate insult for which the "Day of God's Wrath" is in reply.

Admittedly, it is a very serious offense to affirm, as did the evil servant, that "My Lord delayeth His coming" (Matthew 24:28). Yet if keeping Christ's coming in the proper sequence which He outlined is "delaying" His coming, then no one is more guilty than St. Paul, who warns that neither spirit, nor word, nor any letter falsely attributed to him should ever convince believers that the Day of Christ can come before Antichrist (II Thessalonians 2:2).

The truth is that by asserting that Christ must follow Antichrist neither we nor St. Paul are "delaying" that great event. We are merely keeping it in the necessary sequence which the Scriptures decree. We should realize that like the momentous ending of a great epic drama, one can neither hurry nor delay its grand conclusion. Christ revealed before His passion that even God would not override the fulfillment of prophecies that were meant to precede His crucifixion. His reply as to why He had to submit to such a preamble was that "the Scriptures must needs be fulfilled."

Imminent. . .or Unexpected?

Christ tells us repeatedly, with great emphasis, to watch, to be ready, to be vigilant. But where does He ever clearly tell His disciples that He might come *before* the events came to pass which He prophesied must precede His coming?

If we could read Christ's promises more as lawyers and less as mystics, we would discover that contrary to what we have been taught, Christ did not consider an unexpected Second Coming and an orderly prophetic schedule to be mutually exclusive. Rather, He taught that the unpredictable can exist *within* the general confines of predicted prophecy. Thus, while Christ emphasized the unpredictable nature of His return, no one ever laid down stricter pre-conditions for His Second Coming than He. His detailed account of events to come makes no provision for such a scrambling of prophetic sequence as His premature appearance would cause.

Jesus often compared His departure to that of a traveler. "For the Son of man is as a man taking a far journey. . .Watch ye therefore: for ye know not when the master of the house cometh. . .Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark 13:37)

If that traveler were about to embark on a long journey and reassured his friends saying: "I will come back soon," surely no one would have interpreted such a statement as implying that he must be back the next morning. Especially if he had already told them of the seas and deserts and mountain ranges he must traverse before he came home.

Christ's promise, "Behold I come quickly," is thus not so much an assertion concerning the time and imminence of His return, as that of intent. Like the traveler, when the necessary obstacles are overcome He will return—and at a time which neither He nor

anyone else had any precise way of knowing.

By way of this analogy, we can see that the New Testament view that the coming of Christ must follow the obstacle of Antichrist in no way diminishes its unexpected nature. The unexpectedness is only thus reserved until after the appearance of "the man of sin." And who can tell how quickly that event may be upon us?

The Threat of Missing the Rapture

Such a view, however, usually meets a horrified reaction from evangelicals. "If we were to tell people that Christ might not come at any minute," they reply, "what would keep them from lapsing into idleness like the foolish virgins of Christ's parable?"

Yet Christianity does not — or should not — work that way. The real motivation of Christianity is less from fear of retribution or anticipation of reward than love and gratitude which the presence of Christ causes to well up within us. The Christian is not obedient because he fears the sudden appearance of a wrathful God. He is righteous because through the transformation of Christ's atonement he loves to be obedient.

The threat of an imminent appearance of Christ is thus not a necessary cog in the mechanics of Christian doctrine. Why should it be? Is not the prospect of imminent death sufficient coercion to keep us from backsliding, if coercion is what is needed? Surely the coming of Christ could not be a more effective deterrent to sin than the specter of imminent death and possible hell-fire that threatens the apostate every day!

A Crucial Mis-Translation

I doubt if there is a more often-quoted text to uphold the doctrine of two second comings than II Thessalonians 2:7,8. Upon these crucial verses more than any other balances the superstructure of pre-tribulationist theory. The King James version translates it: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

It is generally believed that the phrase "mystery of iniquity" alludes to the Satanic efforts to obtain world control. "He who

now lets (or restrains)" signifies the Holy Spirit, restraining the Devil. I am in complete agreement with this view.

The crux of the problem comes in the crucial phrase "until he be taken out of the way," which is a mistranslation of the original Greek text. The King James translation gives the impression that "he who now lets," i.e., the Holy Spirit, is bodily lifted in a passive sense "out of the way" and "that Wicked" rushes in.

The original Greek will not allow such distortion. The phrase "ek meseu genetai" is not in the passive mood and should be-translated, as do some modern translations, "gets out of the way." The Revised Standard Version translates it "is out of the way." The New English Bible says "steps aside" or "disappears from the scene."

The Holy Spirit is Not Removed

Correct translation reveals that the Holy Spirit is not passively removed, but, as the middle deponent voice demands, as one who having resisted long, at last "comes to be out of the way" and lets the intruder in.

The false impression that the King James has given of this crucial verse has misguided generations of Christians into the belief that the Holy Spirit would at one time be "taken out of the way" by a higher power. Then, by inference, when the Holy Spirit is taken out of the world, all saints will also be taken out as well. Most evangelicals believe this is simultaneous with the "first" second coming and that the "rapture" signals the appearance of Antichrist.

While II Thessalonians 2:8 clearly indicates that Christ comes after "that Wicked" shall be revealed and destroys him at His coming, for most evangelicals that fact pales beneath the enormous cryptic revelations that this mistranslation of Scripture seems to portend. Yet this verse, correct or not in its translation, will, I fear, be defended and declaimed until only cruel events disprove it.

The Dubious Fig Tree

Another much abused passage is Christ's fig tree analogy in Luke 21:29. There He says: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye

see these things come to pass, know that the kingdom of God is nigh at hand. Verily, I say unto you, this generation shall not pass away, till all be fulfilled."

Many believe that the greening of the fig tree signifies the national restoration of Israel in 1948, and "this generation" refers to the generation of persons living after that event. These verses are commonly regarded as giving proof that "summer" is at hand for those born after 1948 and that all things prophesied by Christ in the passage preceding this parable will be fulfilled within their lifetime.

This is an instance where Christians are so intent upon discovering the veiled implications of a Scripture that they miss the obvious meaning.

Does the fig tree in this passage really signify Israel? It is true there are references in Scripture which liken Israel to a fig tree; however, the use of a fig tree in this parable does not automatically equate it with Israel, especially when Christ describes coming events as similar to the burgeoning of both "the fig tree and *all the trees*." If we read these verses carefully we discover that Christ is not making a veiled analogy between the appearance of buds on a fig tree and the emergence of Israel into statehood in the last days. Rather, He is making a straightforward comparison between leafing branches and the coming events of predicted history. As buds from fig trees *and all other trees* shoot forth in the spring and give prophecy of the coming summer, so the occurrence of events which Christ predicted indicate that the end is near.

Can it be said, either, that the events of 1948 and thereafter may be symbolized by the growth and greening of a fig tree? *Holy Writ never equates the fleshly accumulation of land, winning of wars, and gaining of national autonomy as spiritual "greenness" in any sense.*

Only spiritual values — the revival or apostasy of a nation — are ever held capable of blooming or withering the spiritual vine. Certainly Israel did not return in repentance in 1948. Nor is she repentant today. Israel is in a withered condition (Romans 11) and will remain so until the appearance of Christ her Redeemer restores her to life.

Are We Really the "Last Generation?"

Unless we accept the value of mystic divination of Scriptures,

there also seems no logical or grammatical reason for the common belief that the statement ". . .this generation shall not pass away. . ." was ever meant to refer to those of us born after 1948. In the first place, the Greek noun translated "generation" (genea) can as easily be translated "race," "family," or "multitude."

Proof that Jesus was in fact referring to the Jewish race is given by His use of the demonstrative pronoun "houtos," which means "this," and refers only to that which is visibly apparent and in close proximity.

If Jesus had actually been referring to a generation born after the statehood of Israel, He would have certainly used the pronoun "ekeinos" — meaning "that" — which points out entities remote from the speaker in space or time. *What Christ probably meant was that the Jewish "race" or "family" would be preserved until all things were fulfilled, a prophecy which, despite the Khazar infusion (see Appendix I) is being amazingly fulfilled.*

With these facts in mind, we may summarize the events leading up to Christ's coming in this manner: Although there are many indications that we are approaching the end of the age (the most significant in my opinion is the dramatic rise of Israel in the Middle East, setting the stage for a period of world dominion as described in Ezekiel 38;39) no one will be able to forecast the appearance of Israel's Messiah until the Abomination of Desolation. When that occurs, Israel will be due for three and one-half years of unprecedented persecution and anguish.

Unexpected. . .Yet Predictable

However, although the length of the Tribulation has been decreed by Heaven as three and one-half years, yet Heaven retains the right to "shorten" that period, out of mercy upon a Jewry in danger of extinction. Speaking of Israel's great Tribulation, Christ says: "And except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened those days." (Mark 13:20) Thus, even if one knew the precise moment at which the Abomination of Desolaton occurred, Christ's actual coming would take place *before* the three and one-half year period was finished. Because of God's right to shorten that period, a factor of unpredictability is introduced to His coming which will always confound attempts at date-setting by everyone except the Father Himself. "But of that

day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matthew 24:36) This is God's way of making the time of the second coming both predictable and yet unknown to any but Himself.

Speaking of the Church, there is the strongest indication throughout both Daniel and Revelation that the Church will not only endure the Tribulation, but actually be brought near extinction both through it and through the depredations by the Jews and Antichrist.

Most Christians, of course, believe that Christ would never subject His bride to such withering persecution and anguish. To reinforce this belief, Christ is cited as admonishing us to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36) Again, the King James version of this verse, as given here, is an unfortunate translation which, like II Thessalonians 2:7, has greatly misled the Church regarding the promise of the rapture. The phrase "that ye may be accounted worthy" has no resemblance to the verb "katiskuo," which it attempts to translate. Katiskuo means "to be strong," especially in regard to achieving victory over something else. The word "escape" (ekpheugo) is accurately translated, but according to Thayer's Lexicon may also be translated "to flee out of, flee away," "to seek safety in flight."

"Escape" Doesn't Mean "Rapture"

A good translation of this verse could be *"Pray that ye may have strength to seek safety in flight from all these things. . ."* Correct translation thus reveals that this verse is not a promise to bodily extract the "worthy" out of the world, but merely echoes Christ's previous admonition to flee Jerusalem when we see her "compassed with armies."

Christ makes it clear that Jerusalem is the focal point, the epicenter of the Tribulation, and that "wrath on this people" (the Jews) is a fundamental reason for it. (Luke 21:20-24) Thus, while the Tribulation will undoubtedly be a global phenomenon, it will be its most intense in that "great city Sodom and Egypt" where "our Lord was crucified."

Anyone who has the physical strength to bodily remove himself from Jerusalem and its environs while the Great Harlot is being thrown off the back of the Beast, gored by the Beast's ten horns,

and burned with fire, will undoubtedly be able to lessen his affliction.

While our senses shudder at the thought of enduring the Tribulation, yet we must ask: "Is there a clear statement anywhere in Scripture that says the Church will not have to go through the Tribulation? To the contrary, Christ's warning was: "In the world ye shall have tribulation" (John 16:33). His prayer to the Father was that He should not "take them out of the world but. . .keep them from the evil." (John 17:15) This hints strongly that perhaps Christ's conception of "escape" from evil is not as roseate as ours.

In this regard, an example we would do well to consider is that of the Church in pre-Communist China. The enormous Church of mainland China was imbued with the same view of deliverance through rapture which is the consolation of evangelicals today. They believed that before things really got unbearable, Christ must surely return and "catch them away." And yet their own "great tribulation" overtook them. China ran red with the blood of an estimated 30 to 70 million Chinese who died after the Communist take-over. This included the majority of the Chinese Church. Their escape did not come through rapture. It came through death.

The Church Must Endure Tribulation

With such realities as this in mind, let us note the tremendous vision of Revelation, Chapter 7. John sees 144,000 out of all the tribes of Israel sealed with the mark of God on their foreheads — the Jewish Remnant. Then he sees a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues. . .standing before the Lamb." (Rev. 7:9) He is told that these who stand before the throne of God in whitened robes are those who came out of "great tribulation" (Rev. 7:14) They are an innumerable throng who have overcome the Beast and his mark and now enjoy a position of special access and honor before the Lamb.

The accepted identity of this multitude is that they are those "tribulation saints" who because of unbelief or backsliding did not make the rapture and are "left behind" to be purified by the fires of tribulation and death.

But the view that John saw was not of a few laggards who had struggled in after dying in the Tribulation. Rather it was an innumerable company, serving God "day and night in his temple." (Rev. 7:15) He that sits upon the throne dwells among them,

feeds them, and will wipe away all tears from their eyes. (Rev. 7:15-17)

The prophet Daniel knew that the Beast would have power to "destroy the mighty and the holy people," (Daniel 8:24) to "wear out the saints of the most high" (Daniel 7:25), that he "made war with the saints and prevailed against them." (Daniel 7:21) In fact, Daniel is informed that not until the Antichrist has been able to "scatter the power of the holy people" will "all these things be finished." (Daniel 12:7)

Similarly, the Beast which John sees rising out of the sea in Revelation 13 is given power to ". . .make war with the saints, and to overcome them." (Rev. 13:7)

The sixth chapter of Revelation contains a vision of the martyrs of Christ who cry unto Him saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10) The reply is ". . .not until their fellowservants also and their brethren, that should be killed as they were should be fulfilled." (Rev. 6:11)

Death and Resurrection for the Church

These and the previous Scriptures strongly indicate that as our Savior climaxed His earthly ministry through death on the Cross, so His disciples "must be killed" before the present age can be concluded and resurrection occur.

The vast multitude who stand before the throne of God in Chapter 7 of Revelation can be none other than the Church General, extincted out of the Great Tribulation, who, like Christ, died in agony, but arose in victory. This destruction, or "wearing out" of the efficacy of the Church in the world, however, may not mean that every Christian on planet Earth will be destroyed. Paul refers to "we who are alive and remain" at the coming of Christ. *It does mean, however, that the power of the Church as a major force in world affairs will be so broken as to justify Christ's query ". . .when the Son of Man cometh, shall he find faith on the earth?"* (Luke 18:8)

It seems, then, that the near extinction of both Jews and Christians is a prerequisite for Christ's return. Evidently our Lord has determined that the brightness of His coming, like lightning from one end of Heaven to the other, must be set against Israel and the Church's darkest hour — a time when every circumstance will be shouting with one voice that Christianity is finished, Jesus Christ

is forgotten, and it is impossible that He could ever come to life again as a force in this world. In the context of such withering temptation, there will doubtless be few that are sitting around counting the minutes from the Abomination of Desolation. Those few exhausted Christians who are left will be too preoccupied with survival itself. Daniel's promise of Christ's coming three and one-half years after the Abomination of Desolation is thus the barest assurance to a harrassed Church that their suffering will not be interminable. It is not an excuse for an indolent Church to take it easy until the three and one-half years are about to be fulfilled, whereupon, like the foolish virgins, they may hastily put their spiritual house in order.

Deliverance

Yet at the end of the shortened three and one-half year period, suddenly, with the voice of a trumpet, the dead and living in Christ are lifted off the earth to meet Christ in the air. First, those who were righteous from the beginning of the world are physically reconstituted and united with their souls. Then those Christians who remain are lifted bodily into the skies. Two laborers in one part of the world will be toiling in the fields (of a collective?). One will suddenly catapult into the heavens. On the opposite side of the world a Christian woman will be asleep with her non-believing husband. He will hear the great blast of a trumpet, but awake to find her gone. Thus "raptured", all of Christ's elect join Him in the clouds and prepare to come "with" Him (I Thess. 3:13) as He descends to Zion.

The Remnant Jews at that instant "look upon me whom they have pierced" (Zech.12:10) and in a spasm of national conviction repent and proclaim Christ as their Messiah. In great mourning that dawns into joy, the entire remainder of the Jewish people (one-third) fall before the Lamb and beg His acceptance and preservation.

The rest of mankind, however, react differently. The consensus of their best minds, headed by the Antichrist and the Beast, is that this thing may be fought. This suits Jesus as well. He's ready for a fight. In the next chapter we will witness the Bible's description of the greatest "shoot-out" since the world began.

24

Armageddon: God Gets Even With the Gentiles

As we saw earlier, the Tribulation is a very well-defined three and one-half year period of Jewish anguish, beginning with the attack by the forces of Antichrist upon Jerusalem. The Jews are the principle object of Gentile wrath — a wrath so ferocious and enduring that without divine intercession "no flesh" among the Jews would be saved.

In order to really get an overview of the Tribulation and the events which follow it, we should first consult the testimony which the prophets give of it. Without exception the consensus of the Hebrew prophets is that if Israel continues in apostasy God will punish Israel with the greatest period of chastisement, misery and humiliation that she has ever known. Then, with similar unanimity, the prophets agree that God will take Jerusalem's cup of trembling and give it to those nations which persecuted Israel.[1]

Thus the climactic end-time judgments on both Jew and Gentile may be described as a simple "flip-flop" sequence: Israel's period of Tribulation, called "the time of Jacob's trouble," commences, as Jesus describes, when Jerusalem is encircled with armies, God allows those armies to execute His "wrath upon this people," and Israel is desolated and led captive into the nations. Judgment for the Gentiles begins when Christ returns and the "day of God's wrath" at last begins for the heathen. This final period of fury upon the nations will equal in intensity Israel's judgment, with the majority of Antichrist forces perishing due to their own in-fighting (Ezekiel 38:21, Haggai 2:22, Zechariah 8:10,

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[1] A few examples among dozens of Scriptures which express this idea are: Isa. 51:22-23; Jer. 30:16; Ez. 38, 39; Joel 2:20, 3:1-2; Obad. 1:15; Micah 5:15; Hab. 3: 8, 17; Zeph. 2; Zech. 14:2-3.

14:13) and from the holocaust from Heaven. Thus, as we mentioned earlier, while Israel may indeed be the first to taste God's volcanic wrath, while the rest of the world rejoices, "eating and drinking, marrying and giving in marriage," yet such mirth is short-lived and the Gentiles in turn come into the sights of the artillery of Heaven.

Let's now delve deeper into the inner structure of these events, especially those which concern God's wrath upon the Gentiles.

A New Round of Egyptian Plagues?

Although we have described the period of Israel's greatest tribulation as being set against the levity and overlordship of the Gentiles, nevertheless, Scripture indicates that the entire three and one-half year period following the Abomination of Desolation is characterized by trouble. For instance, the two witnesses who prophesy in the streets of Jerusalem against the Beast are cause for world-wide celebration after they are at last killed by him because they were able to "torment" the entire earth with drought and supernatural plagues. (Revelation 11:10) In keeping with the prophetic description of Israel during her Tribulation as undergoing Egyptian bondage, we see these two Moses and Aaron types able to bring down pestilence from Heaven on those who are doing their best, like Pharaoh's minions, to destroy the Hebrew firstborn — that figurative manchild of faith within the as yet unconverted Remnant Jews. A striking, though not perfect parallel can be presented, in fact, showing how that nearly all the plagues which God visited upon Egypt, for the sake of the Hebrews, are also visited upon the world in the end, for the sake of His Remnant.

Since many of the plagues which lead up to the seventh trumpet (Revelation 11:15), (which include one third of the earth's trees being burnt up, one third of the sea becoming blood, one third of the creatures in the sea perishing, etc.), occur during the time the two witnesses are prophesying, it may well be that like Moses and Aaron, the two witnesses are responsible for bringing down global judgments on those who are also persecuting the Remnant throughout the world.

Without confusing the simplicity of the Old Testament description of the two distinct phases of the Tribulation, we may thus confidently assert that although the fullest intensity of tribulation comes first upon Israel, nevertheless, the period is distinguished

by tribulation in general. In fact, if Revelation is to be taken in roughly chronological order, it may be that the three an one-half year period of the Jewish Tribulation, leading up to the "day of God's wrath" on the Gentiles, may be encompassed in the plagues inherent in the seven seals and seven trumpets. The book of Revelation is structured according to continually unfolding manifestations of "seven": seven seals, leading into seven trumpets, and then seven last plagues, or vials of wrath. Christ's coming and the rapture of the Church seems indicated at the sounding of the last or "seventh" trumpet, just before the final seven last plagues when their "vials of wrath" are showered upon the earth.

"Seventh Trumpet" Key to Unlocking Revelation

The symbolism of trumpets, in fact, provides the key to unlocking much of the mystery and sequence of Revelation. "The trumpet shall sound and the dead shall be raised incorruptible" (I Corinthians 15:52) is a familiar aria from Handel's "Messiah" which lays a foundation for a vital principle of eschatology. As St. Paul says, the sounding of the "last trump" or trumpet is the signal not only for the living and dead in Christ to be raised, but along with the lightning flashing from one end of Heaven to another, is the definitive announcement of Christ's Second coming. It is no accident that after six trumpets have sounded in Heaven that we are told ". . .there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Revelation 10:6, 7) Then, when "the seventh angel sounded. . .there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11:15)

It is at this juncture that the 24 elders in Heaven fall on their faces worshipping God and say, "We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Revelation 11:17-19)

'Last Trump" Signals Christ's Return

As we discussed in the previous chapter, the Second Coming involves a cluster of momentous events. With the first indication that Christ is returning, the sounding of the seventh or "last" trumpet signifies the end of Satanic dominion and the Church Age. Both the living and the dead participate in the "first resurrection" or "rapture." Just as the two witnesses ascend bodily into Heaven exactly three and one-half years after their ministry began (a ministry which probably started with the Abomination of Desolation), so "we that are alive and do remain," the persecuted survivors of the Christian Church, are raptured, along with the righteous dead from the beginning of the world.

Are the Two Witnesses Part of the "Rapture"?

The spectacle of the two witnesses rising from their graves, perhaps with other living and dead saints, undoubtedly startles the world into the realization that judgment is coming. While Scripture indicates that the first reaction of the Beast and his followers to the appearance of Christ is to marshall their defenses to combat this invasion from outer space, it has the opposite effect upon the Remnant Jews. It is highly significant that just as the resurrection of the two witnesses occurs exactly where we would expect the first resurrection or rapture to have occurred (within three and one-half years after the Abomination of Desolation) so it is exactly at that point when we should expect the conversion of the Jews that Revelation says "and the remnant were affrighted, and gave glory to the God of Heaven." (Revelation 11:13) At last, having witnessed the bodily resurrection of the two witnesses (who may be almost all that is left of the visible Church), and having doubtless witnessed the deafening rumblings of the Heavens, with lightning flashing from one part of it to the other, the confused and beleaguered Remnant of Israel gives in. Unfortunately, their belief comes too late to be delivered through rapture from the full fury of the coming wrath of God upon the Gentiles.

However, Revelation is explicit that this spark of faith which God has waited for millenniums to see in Israel will be preserved and cherished by Him. Although Satan, or the Great Red Dragon, does his best to extinguish it as soon as it appears, just as he has tried to exterminate the predestined, unconverted Rem-

nant during the last three and one-half years, God continues His favor to the Remnant by providing supernatural protection "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Revelation 12:14)

God at the Finish Line: Judgment on the Gentiles

It is commonly assumed that as soon as Christ appears on His great white horse with His saints following Him, that He annihilates the Antichrist forces and descends to the Mount of Olives to set up His millennial reign. Although most of us have never given it much thought, we presume that this could all take place in a matter of minutes, or perhaps hours. However, Christ has a great deal of unfinished business with the world. The massive judgments upon the nations, prophesied everywhere in the Old Testament, demand their place in the prophetic schedule. Revelation says that following the seventh trumpet come the horrific seven last plagues and the seven vials of wrath. These require a substantial amount of time before the full bitterness of their dregs is wrung out.

Also, since the Antichrist not only must assemble his own forces, but gather world armies from the east, who cross the Euphrates River (which is specially dried up to allow their passage to the west) in order to fight the Lamb in the Battle of Armageddon, we can presume that Christ does not instantly descend from the Heavens. In fact, one of the most distinctive images which prophecy gives of this period is that of Christ the Avenger, who seems in no great hurry to descend to earth, but rather sits on a cloud with a sickle in His hand, methodically threshing it. (Revelation 14:14)

Does Armageddon Last 45 Days?

How long could this period of judgment on the Gentiles be? Daniel gives us a tantalizing clue. At the very end of the book the angel tells Daniel that from the Abomination of Desolation to the "finish" of "all these things" shall be exactly "a thousand two hundred and ninety days" or three and one-half years. We may presume that the three and one-half years concludes with the sounding of the last trumpet, or the first appearance of Christ in

the skies. However, the angel then tells Daniel "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" which is 45 days longer. (Daniel 12:11, 12)

Is the angel saying that although Christ first appears and "finishes" the long wait for His coming within three and one half years after the Abomination of Desolation, yet He does not actually set foot on the Mount of Olives until 45 days later? If so, this prophetic tidbit provides a fascinating hint that perhaps the period of the earth's most intense anguish involving the seven vials of wrath and the seven last plagues (from which the Church has been delivered) will last as much as 45 days. This period, of course, climaxes when the Antichrist has gathered his armies and together they mass themselves in the Valley of Megiddo, or Armageddon. Utilizing technologies probably unknown to us, they attempt to destroy Jesus Christ in the Heavens. However, not only does Christ cause a self-destructive tumult among them, like the forces of the Midianites who fled before Gideon (Judges 7:22), but He rains upon them and the earth His unreserved wrath, finally killing the Beast and false prophet and throwing them into the lake of fire. The Great Dragon, Lucifer, however is cast into the bottomless pit to be reserved for one more confrontation 1,000 years later after which he too will be committed to the lake of fire and brimstone which burns forever.

A New Prophetic Schedule

What we see then, in the scenario of prophecy presented by this book is a system which is neither pre- nor post-tribulationist, as we have traditionally defined them. The Church is not raptured out before necessary events which Christ predicted come to pass. Neither is the Church forced to endure either the Tribulation visited upon the Jews nor the Vials of Wrath which He in turn showers on the Gentiles. In fact, in keeping with Paul's assurance that "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that yet may be able to bear it" (I Corinthians 10:13), the Church may indeed expect tribulation, but not of the specific brand which is visited upon the unbelieving Jews or the Gentiles of Armageddon. Our tribulation will be of that time-tried garden variety, which has historically been accompanied by lions in arenas, stakes and burning faggots, guillotines and concentra-

tion camps — types of tribulation which historically the Church has not only endured with grace but triumphed within.

Fig. 19. The Two Witnesses lie in the streets of Sodom & Egypt.

25

A Heart Transplant For Israel

We are now ready to conclude the historic overview which has been so necessary to form a complete understanding of our duty to Israel. In doing that we have had, like Ezekiel (Ezekiel 8:5-18) to dig through the whitened wall of rabbinic hypocrisy and behold an interior that is full of abominations. However, it is a privilege to conclude this study not with further ominous warnings but like all the Hebrew prophets, in a victorious affirmation of the fact that debased as Israel's present condition is and will become, yet there awaits a period of dazzling blessing and enlightenment, which even now irradiates our perspective of her. After all, the purpose of this book has not been to "get" something on the Jews, as motivates the anti-Semite. Rather it has been, like the prophets of old, to testify to them that they are part of a wonderful and comprehensive scheme which they have been seduced away from by false prophets, but which will someday catch up with them, and once again, as with the tender espousals of their beginnings, will bind them again unto their Maker and Husband with love and tears and embraces.

Because the future restoration of Israel, next to the Great Tribulation is the most prophesied event in Scripture, we will take the opportunity in this chapter to let Scripture do most of the talking. To begin, let's consider the restoration of Israel against the stark backdrop of Israel in her Tribulation.

The Continuing Confusion of Israel

During the "time of Jacob's trouble," as Israel is trodden under

foot of the Goyim multitudes, with the yoke of Egypt upon them and in fulfillment of Moses' curse, the diseases of Egypt clinging to them (Deuteronomy 28:58-60), yet those Jews who have survived the desolation of Jerusalem and depradations of the Gentiles seem to remain in as much spiritual confusion as before. The picture given by various prophets is that if the city of Jerusalem is physically desolated, its former inhabitants are as spiritually desolate. (Jeremiah 23:33-40, Amos 9:11-14) No one can understand the Scriptures and the message of hope it could give them. The Pharisees have scrambled all sense from the law of God. Nor can they cry to their Creator. They have come from a culture which probably endorsed not only Pharisaism, Darwinism and Secular humanism, but one which probably came close to completely erasing the memory of Jesus Christ from the earth. The only mention of Christ's name they may have ever heard, except as profanity, may have come from the two witnesses who may be the ones divinely empowered to preach the gospel "in all the world for a witness unto all nations." (Matthew 14:14)

Again, in their agony, the Remnant may turn to Kabbalists, mediums and astrologers to find some solace for their misery. Yet their confusion only increases. They turn again to their ancient deliverer, gold, for bribery, but the Gentiles mock them. They hear of upstart messiahs, who, it is rumored, may deliver them. But such voices die out under the heavy shuffle of the Gentiles' boots. They long for peace, for the tranquility they had before, yet it is gone forever. The hopelessness they once had chained the Gentiles to has now become their own.

This three and one-half year period of the Great Tribulation is the complete and last fulfillment of God's word to Ezekiel:

> *Destruction cometh, and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.* (Ezekiel 7:25)

And to Jeremiah:

> *. . .I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.* (Jeremiah 11:11)

A New Hope Emerges

Yet as this period reaches its exhaustive conclusion Scripture assures us that God will turn and have mercy — not on those apostate Jews who gnaw their tongues in pain, yet do not repent, but upon a small Remnant which according to Zechariah is one-third of the nation Israel. (Zech. 13:8, 9) These are symbolized according to Isaiah as "The captive exile" that hastens to meet his savior "that he may be loosed. . .and not die in the pit." (Isaiah 51:14) It is to these that God commands, saying, "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury;. . .and wrung them out." (Isaiah 51:17) These Jews have "feared continually every day because of the fury of the oppressor" yet God queries: "where is the fury of the oppressor?" (Isaiah 51:13) The overriding horde of the Gentiles shall soon taste the fury of God's great cup of wrath, and shall reel and topple just as the Jews have done.

The dominant theme of the Bible as a whole is that the conversion of the Remnant occurs with the coming of the Lord in glory and judgment. The Old Testament, of course, does not identify the coming of the Lord as Jesus Christ. Instead it is the conclusive event of Jewish apostasy, after which Israel will be saved both physically and spiritually and shall return with praises to Mt. Zion. At last Israel, as a nation, will have the capacity to believe in Jesus Christ as Messiah. There will be great mourning as Jews are scattered on the hills "as with the voice of doves, tabering upon their breasts" (Nahum 2:7), "mourning each one because of his iniquity" (Ezekiel 7:16). They will at last, through the convicting and sensitizing influence of the Holy Spirit, realize the enormity of the sin they and their fathers had committed. In their remorse they will act out what Jeremiah prophesied so long before:

> *A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God. Return, ye backsliding children, and I will heal your backslidings.*" (Jeremiah 3:21, 22)

For the first time in the history of the Jewish race, Israel answers as soon as God calls:

25. A Heart Transplant for Israel

> *Behold, we come unto thee; for thou art the LORD our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth. . .* (Jeremiah 3:22-24)

In that great hour all Israel will cry together as David their father cried long before them:

> *O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.*
>
> *Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.*
>
> *Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment."* (Psalm 60:1-3)

They confess, like Isaiah, that ". . .Zion is a wilderness, Jerusalem is a desolation," and implore "Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people." (Isaiah 64:10,9)

Israel's Cup of Trembling Given to Gentiles

Like Christ who drank the cup of trembling which the Remnant's mother gave Him, the Remnant has been forced to drink that cup, deep and large. Again, like Christ who asked His father if it might not pass from Him, the Remnant implores God that they might not drink it unto the point of death of which they are worthy, and He replies:

> *Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.*
>
> *But I will put it into the hand of them that afflict thee.* (Isaiah 51:22, 23)

When the cup is given to Israel's enemies, then the Gentile horde experiences the promise given to Moses that when Israel "shall return and obey the voice of the Lord. . .the LORD God will put all these curses upon thine enemies." (Deuteronomy 30:8, 7) Like the children of Israel in Egypt who were protected from the sword of the death angel because of the blood of the Lamb sprinkled on the doorposts, the Remnant Jews after repentance will be hid from the apocalyptic visitations of fire, hail, pestilence, etc., which will fall upon and largely annihilate the armies of the Gentiles led by Antichrist.

A Second Exodus

Like the Hebrews coming out of their first Egyptian bondage, the Remnant will emerge a spiritually victorious people, free from bondage either to Sodom and Egypt, or to the Gentiles, or to that pharaoh-like Antichrist in whom they once trusted, but who brought them into servitude. "And it shall come to pass in that day," God proclaims, "that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy one of Israel, in truth." (Isaiah 10:20) After the Jews have endured the yoke of the Antichrist and the Gentiles, God promises, "I will break his yoke from off thy neck. . .and strangers shall no more serve themselves because of him. . ." (Jeremiah 30:8) "Then will the Lord be jealous for his land, and pity his people. . .and I will make you no more a reproach among the heathen: but I will remove far off from you the northern army." (Joel 2:18-20) "For the Lord their God shall visit them, and turn away their captivity." (Zephaniah 2:7) ". . .the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." (Isaiah 14:3)

An Inner Cleansing

Yet the greatest liberation of Israel will be from her spiritual sickness and the "filthiness of her fornication" which has always made her stink in the nostrils of God and men. God shall take the rebuke of His people away. No longer will the term "Jew" be secretly odious in the mind of a Gentile.

Because the Remnant says to one another, "Come, and let us return unto the LORD; for he hath torn, and he will heal us"

(Hosea 6:1), God responds, saying 'I will heal their backslidings, I will love them freely: for mine anger is turned away from him." (Hosea 14:4) ". . .I will take the names of Baalim out of her mouth." (Hosea 2:17) Then shall the children of Israel know "the difference between the holy and the profane." (Ezekiel 44:23) ". . .I will bring them health. . .I will cure them, and will reveal unto them the abundance of peace and truth. . .I will cleanse them from all their iniquity." (Jeremiah 33:6, 8)

Never again will Jerusalem be proud and corruptive, as Babylon the Great had been.

> *. . .I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. . .* (Zephaniah 3:11-13)

This is that day "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (Isaiah 4:4) Jerusalem shall no longer be called Sodom and Egypt, the perverse, oppressing city, but "the city of Righteousness, the faithful city" — "the city of the King," where Christ shall reign for 1,000 years.

Jerusalem shall be righteous in that day because of the Spirit-filled righteousness of those who inhabit it. This is all that God ever really wanted out of the Jews and at last He has it. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh; that they may walk in my statutes." (Ezekiel 11:19, 20) ". . .and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." (Hosea 2:23)

Christ said that to whom much is forgiven also "loveth much." This saying will never be more exemplified than in the passionate love of the Remnant Jews for their Savior. After Christ's resurrection He came back in a flash of light from the skies and smote one misguided, murderous Jew to the ground, making him his love-

Fig. 20. The restoration of Israel. God promises that despite Israel's continuing apostasy, He will someday humble her, making her "naked. . .as in the day that she was born. . " (Hosea 2:3) At that time of national anguish and repentance, God will again betroth her to Himself as part of the Bride of Christ, a relationship he has already had with the Gentile church for 2,000 years.

slave forever. But when Christ returns at the end of the age with light flashing from one end of the universe to another, it will not be just one Saul of Tarsus who cleaves to Him, but a nation of Sauls, who, having at last comprehended the bottomless depth of their fathers' iniquity will consider 1,000 years too brief to make up for it.

Israel: A Fountain of Praise

Like Paul, their greatest ambition will be to praise God and justify Him before the nations. Toward this end the full resources of the Jewish genius will come into service. Their philosophers will not promote liberalism and despair, but the hope that is inherent in the deity of Jesus Christ and the power of His shed blood. The compulsion of the inner thoughts of their theologians will not be how to evade God's clear commands, as motivated their fathers, but to comprehend and champion the mystery of holiness. Their historians will not rewrite history in order to diminish the accomplishments of Christianity or to increase the self-pity of the Jews, but to show to the nations, as witnesses and survivors, that truly "the nations that forget God are turned into Hell," and they, as former apostates, have only escaped by His mercy. Instead of growing rich by usury and manipulations, the merchants and financiers of the Remnant will employ the ancient gift to Jacob of acquiring wealth to the elimination of want and to the subsidy of whatever is good. The writers of the Remnant will no longer produce sordidness, pornography and lies, but will write and speak of salvation to the Gentiles, and "great will be the host of them that publish it." Their artists will no longer revel in what is grotesque and dismembered, but will consider the making of beauty, and the respect for the human body as a theological description of the God who loves beauty. In the excess of this new profusion of praise the theories of Darwin and Marx will fade away, and if not entirely forgotten, will be classed with the fables of Aesop and Grimm. Even Israel's militarists and young men will find ready demand for their services as a "militant Remnant" (Zechariah 12:6, 14:14), not only contesting the forces of Armageddon who fight against Christ, but as "enforcers" of Christ's millennial order throughout the world.

Starting Over Again

In short, the Jews with one heart shall proclaim to all the earth

the veracity of the ancient prophecy:

> *Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever,because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old.* (Micah 7:18-20)
>
> *'In those days,' God says, 'the iniquity of Israel shall be sought for, and there shall be none;. . .I will pardon them whom I reserve.'* (Jeremiah 50:20)

Thus cleansed, Israel once again will be ready for marriage to her Maker. Her adulterous mother has been burned, and the Remnant melted in the furnace of affliction, being purified seven times. At Jerusalem, as Jews from every corner of the world have gathered (Ezekiel 36:24), Israel, God's chaste bride, meets her true Husband. Within the holy Jerusalem that awaits them, the Daughter of Zion once again beholds her God and weeps for joy, while Christ, her long forsaken husband, fulfills His ancient vow:

> *. . .at that day. . .thou shalt call me Ishi; (my husband) and shalt call me no more Baali (my Lord).*
>
> *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD."* (Hosea 2:16, 19-20)
>
> *. . .as the bridgroom rejoiceth over the bride, so shall thy God rejoice over thee.* (Isaiah 62:5)

PART THREE: WHAT IS OUR DUTY TO ISRAEL TODAY?

26

Does Israel Own Palestine?

We are now ready to ask the inevitable question: does modern Israel really have a scriptural basis for its occupation of Palestine?

The answer is — it does not.

We must repeat that the mission of the nation of Israel, as defined by Scripture, was always a spiritual one — to prepare the way for the Savior of mankind. For this reason Scripture always views the Jew as a means to one great end, without merit except as he was in harmony with his spiritual mission. And so was the land upon which he trod. *God did not promise Palestine to the Jews because He deals in real estate. He leased it to them because both a physical people and a physical land were necessary for a spiritual objective — the physical incarnation of Jesus Christ.*

Faith: God's Rental Fee

The solemnity of their spiritual odyssey causes us to inquire: Did God require anything of the Hebrews besides being born a Hebrew and possessing the land to qualify him for ownership of it? What about faith and obedience, those qualities which we are told pleased God in Abraham and were the reason God gave him His blessing? Without faith, we are told, it is impossible to please God. Was not faith also necessary to *remain* in the land of Canaan?

Both Scripture and history, beginning with the Exodus and concluding with Christ's prediction of the destruction of Jerusalem, reply with a resounding "Yes!" Jewish possession of

Palestine had meaning only as long as it served a spiritual objective. When that ceased to exist, so did the physical nation's right of occupation. Although God promised Abraham that his spiritual "seed" would always own Palestine, someday making it a center of world evangelism, yet the fleshly nation of Israel was repeatedly told that their conquest and possession of the land of Canaan could only occur as long as they were obedient to God's directives. (Joshua 12:12, 13)

If they were not, God always made it clear that He fully intended to banish them from the land and scatter them among the nations.

Obedience Must Come First

Let's briefly consider the scriptural record and how it bears upon a very thorny modern problem.

Scripture is emphatic that God blessed Abraham and allowed him and his spiritual seed the right to possess Palestine *only* after fulfilling the requirements of faith. "Abraham believed God and it was counted unto him for righteousness." (Romans 4:3) It was not because Abraham was a Jew and got there first and pitched his tent and grazed his herds upon its verdant meadows. "Abraham believed God" and that, from God's view, entitled him to possession.

Similarly, it was a *lack* of faith which caused God to deny even that spiritual colossus, Moses, the right to enter Canaan land. Responding to the demands of the people, Moses presumptuously smote the rock of Marah, causing water to gush forth for the thirsty multitude. But he also earned God's undying pledge that he would never set foot on a land consecrated to obedience.

Again, when the eleven spies returned with their disparaging report of the obstacles to be encountered when entering Canaan, and the multitude murmured in unbelief, God cursed the entire generation to wander 40 years in the wilderness. So vehement was His insistence that the doubters of Israel not possess the land that He waited until every complainer had died of old age before He allowed a new believing remnant to enter in by faith.

It was this remnant, purified in the desert, to which Balaam under God's inspiration referred, saying: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" (Numbers 24:5)

God also made the promise to that remnant: "Blessed is he that blesseth thee, and cursed is he that curseth thee." (Numbers 24:9) Israel at that time was described as "holiness unto the Lord" (Jeremiah 2:3), a very rare generation, perhaps the only generation with enough corporate holiness to have been allowed by God to penetrate Canaan.

But they were mortal. In their rout by the tiny city of Ai and through their deception by the Gibeonites, we see them demonstrating that only by the strictest obedience could they continue such victories as took place at Jericho and enable them to continue to possess the land.

Lose Faith, Lose Land

However, the precarious equilibrium of that generation's faith soon toppled as the forces of assimilation with the neighboring inhabitants and forgetfulness of God's deliverances took its toll. Keeping His promise that He would make a "speedy riddance" of them and make them "perish off the land" if they refused to occupy it by faith, God allowed Israel's hated enemies to come in and possess the land. Driven into hiding in caves and desert fastnesses, the Hebrews groaned under the yoke of such oppressors as the Philistines, the Midianites, the Syrians and others. But when they cried unto God, pledging to pay Him those dues of faith, justice, obedience, and mercy which He required as rental fee for occupation, He always gave them a judge or deliverer who helped restore to them the land of promise.

Such a cycle of revival and declension continued until the irreversible apostasy of the Northern Kingdom terminated in the literal fulfillment of Moses' warning seven centuries earlier. Israel forfeited all right of occupation to Palestine, being exiled and scattered to the winds by the forces of Assyria under Sargon II. About a century and a quarter later, Judah followed suit, being exiled by Nebuchadnezzar, but divinely preserved as a nation in Babylon. Then after 70 years, under the spiritual aegis and direction of men of God such as Ezra and Nehemiah, a small remnant of the most spiritually adventuresome returned by faith to rebuild the wasted heritage.

This final cycle of faith culminated more than four centuries later in the destruction of Jerusalem. After Hadrian's suppression of the Bar Cochba rebellion in the second century A.D., as

we have seen, most of Palestinian Jewry returned to Babylon.

How Long?

With the dissolution of the Jewish experiment in Palestine, begun by faith 16 centuries earlier, both Christian and Jew pondered how long God's fury would smolder until Israel would be allowed to return to the land of promise. Old Testament prophecies reassured both parties that some day a holy remnant would be led by God back to Palestine. Then all Jewry from the least to the greatest would dwell there as evangelists to the nations and servants of the King of Zion.

The question, especially for the now wandering Jew, was, how long? Unlike specific time tables present in the book of Daniel as to when the Messiah would appear, Scripture was silent concerning the time of Israel's return under the leadership of their Messiah. No one saw such great deserts and valleys and mountains of time as represented by the Moslem conquests, the Dark Ages, or the exploration of the New World.

But in the late 19th century, after more than 18 centuries of exile from the land of their fathers, certain influential European Jews, such as Lionel Rothschild and Theodore Herzel, became concerned that beleaguered European Jewry be allowed to settle upon and develop small areas of Palestine. After making financial arrangements with the Turks, such a Jewish colony was established and continued with mediocre success until after the turn of the century.

Then with the almost total involvement of eastern European Jewry in communist and socialist activity, anti-Semitism grew feverishly as the populace correctly viewed Jews as the chief architects and fomenters of social anarchy and revolution. With both the collapse of the 1905 communist revolution in Russia and its final success in 1917, Jews became victims of popular uprisings and "pogroms" everywhere and sought a place of refuge.

The time for a national homeland of the Jews had come.

Revolution and Religion

During this period from 1905 through 1925 prophecy students viewed with fervent interest the return of the Jews to their homeland. As was stated earlier, prophecy lecturers and Bible

teachers everywhere proclaimed that without doubt God was visiting His people in these last days and fulfilling Old Testament statements concerning their return to Zion.

There was only one flaw—the Bible always said that a "pure" remnant united in their belief in the true Messiah would be led by Him to Zion to proclaim His gospel and do good works. The harsh truth was that the majority of immigrants to Palestine during that time were the castaways of the revolutionary ferment boiling throughout Eastern Europe. They included a heterogeneous rabble of communists and anarchists whose eyes gleamed with the vision of making Marx compatible with Moses.

> *. . .in Russia it (socialism) became a movement of the Jewish masses. . . .Numbers of Jewish students threw themselves into the Russian socialistic and revolutionary movement. . . .The wave of emigration to the United States carried away many Jewish Socialists, while others joined the ranks of the Palestinians* (the forerunners of the Zionists.)[1]

> *(Zionist) settlers or ideologists, nearly all were ardent socialists and claimed to be internationalists. . . . Often of Russian origin, they held the same beliefs as the revolutionary circles in their country of birth. . . .*[2]

The overriding dilemma for Eastern European communist Jews was, of course, the question of assimilation. Should Jewish communists possess an identity all their own within the class struggle, operating within such Jewish cadres as the Jewish Bund or Poale Zion? Or should Jews willingly "assimilate" into the communist ranks, assuming Gentile names and forgetting the traditions of their ancestors?

Vast numbers of Jewish communists disagreed with the demands of Bolshevism. And while not forsaking its basic ideology, found in Zionism the perfect expression for both revolution and race. In fact, Winston Churchill agreed that that

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[1] "Socialism, *Jew. Encyc.*, p. 420.

[2] Albert Memmi, "Zionism, Israel and the Third World," included in *Dispersion and Unity, Journal on Zionism and the Jewish World*, No. 15/16, World Zionist Organization, Jerusalem, 1972.

is where they should be. Understanding perfectly the Jewish inspiration behind communism and their global ambitions, he used his influence in His Majesty's government toward the promotion of Zionism as a means of containing and sublimating the Jewish revolutionary ferment.

Palestine: Ideal Marxist State?

Thus, proclaiming Marx as the "second Moses" who was now leading Israel out of capitalistic bondage, such Jewish radicals laid the foundations for what they hoped would become an "ideal" Marxist state. Toward this end the press was censored, private property was largely abolished, effective Christianity was outlawed, and collectives called "kibbutzes" were organized. In keeping with Marx's doctrine, the Jewish settlers' children were separated from their parents and reared, educated and worked by the State.

Of course, with the rise of Nazi persecution in the early '30s many noncommunist Jews emigrated to Palestine, becoming a flood after British restrictions were removed. Yet communist support of the experiment in Palestine continued, as was evidenced by the provision of massive Soviet arms.

> *The war of 1948 might not have been won by the Israelis without Soviet last-minute intervention. The Israelis, who in these last days were unable to obtain any except smuggled arms, were getting down to their last rounds of ammunition when a large shipment, sent at Stalin's orders, arrived from Skoda works in Czechoslovakia.*[3]

Although Israel's Marxist fervor became diluted after the Soviet Union ostensibly transferred some of its loyalties to the Arabs, Israel's left-wing underpinnings are still apparent today, as evidenced by Israel's active communist party, its rigid censorship, and prohibition of any but the most cosmetic Christian missionary activity in Palestine. All this bears witness to a society built at least as much on Marx as on Moses and emphatically not on Jesus Christ.

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[3]Russel Maguire, "Planned Wars and World Revolution!," *American Mercury*, March 1958, p.3.

Present Israel Is Not The Remnant

Despite the obvious return of the Jews to Palestine and their formal recognition as a sovereign state in 1948, the fact that modern Israel never has honored Jesus Christ nor asked His counsel unto this hour clashes harshly with the promise of Scripture that the remnant whom God leads to Palestine in the last days will be repentant, pure in heart, reverencing Jesus Christ as their Messiah, the Root of Israel and their Deliverer.

Instead Zionist Jews over the past century have shown themselves at least as cantankerous as their Arab neighbors, whom they have dispossessed and restricted as cruelly as their Gentile oppressors who confined them in ghettos. At the very least the atrocities of such Jewish terrorist organizations as the Stern Gang and its offspring, Urgun, once led by Menachim Begin, with its avowed purposes of assassinating high British officials, prove that modern Israel cannot constitute that pure remnant ". . .in whose spirit there is no guile." (Psalm 32:2)

Israel today is at heart as unrepentant as when Nebuchadnezzar toppled the walls of Jerusalem or Titus ploughed it as a field. To assert that God is now sanctioning the occupation of Palestine by an unregenerated race is to ridicule that divine principle constantly repeated in Scripture that never can Israel ever abide in a land sanctified for God's purpose except it be obedient to Him.

A Dubious Land Claim

Since Scripture indicates that modern Israel will facilitate Antichrist and be in intimate league with him, it is fitting that not only will Israel of the last days be against God in everything that pertains to Christ but also that the very substratum of this system — its very claim to the real estate that it stands upon — be against God's law. Just as Israel's "Messiah" will be false, both in his person, his works, his symbolism and his claims to deity, so has Israel's return to Palestine been a "false" return, like her claim to the very land upon which all this will happen.

But just as the ancient Assyrians and Chaldeans and Romans overturned apostate Jews in their claims that the patrimony of Abraham entitled them to possess the land, so the Antichrist will be God's means of overturning present Israel's presumptuous

claim to the Land of Promise. After throwing the Harlot to the ground, the Beast will burn her with fire and lead her children once again into captivity, upholding God's law that in lieu of Jewish obedience the land should be occupied by the Gentiles.

Final Return — On God's Terms

Only after apostate Israel, the Mother of Harlots, has been utterly destroyed by fire will God resurrect and cause to arise out of her smoking embers those dry bones (Ezekiel 37) which constitute the true "seed of Abraham." It is those which He will allow to inherit the Promised Land — a remnant like that which entered Canaan under Joshua, a remnant every person of which shall be "holiness unto the Lord.'

This return will fulfill every Scripture promise ever made concerning how He would one day bless the Jews as a nation and give them the land of their forefathers forever. Such an ingathering will be the true return of the Jews to their homeland. It will not be that false and premature one we now see which has so captivated the zeal and imagination of both Jew and Christian alike. The present return, being without legitimate Scriptural claim, is destined to be uprooted and scattered again by God.

Many believe that our biblical obligation to support Israel pays off not only spiritually, but financially. If Israel did not stand in the gap in the Middle East, warding off Soviet aggression. the U.S. military would have to do the same thing, at staggering cost. Thus, they claim, the roughly three billion we give Israel annually is one of the best "defense contracts" imaginable.

Yet without at least 40 years of Israeli beligerence in the region, alienating the Arab world, the chronic strife and instability of the Middle East today would not exist. Right or wrong, no one can deny that Israeli occupation of Palestine remains the single greatest reason why the Middle East has become, and remains, a political tinderbox .

Earlier in this century, as in the century before it, the western powers had little trouble working with Arab nations. That relationship could have continued to the present if the United States had not identified so completely with Israeli usurpations. Like ourselves, Moslem countries are traditionally anti-communist, while Israel, until recently the only mid· east nation to have a thriving, legal communist party, is not. The fact that communist and terrorist organizations have sprung up in Moslem countries is proof, not of the instability or beligerence of Arabs, but of the tragic extremes they have been driven to in their efforts to redress grievous wrongs and hold back what they correctly perceive as Israeli aggression.

Without decades of alienation, provided by Israel and abetted by the United States, it is not inconceivable that such nations as Saudi Arabia, Jordan, Egypt, and Syria could well have forged the kind of anti-Soviet bulwark which America so needs today, but which many now argue can only be provided by Israel.

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Biblical Guidance In The Age Of Delusion

Throughout the course of this book we have been confronted with a number of perhaps unpleasant, yet compelling realities. We have discovered among other things that present Israel is not the "seed of Abraham" as the New Testament defines it; that Jews throughout the centuries have not necessarily been the innocent victims of senseless persecution at the hands of Gentiles and Christians; that modern Judaism is not scrupulously attentive to the ancient laws of Moses and exhortations of the Prophets; that few religions possess such racistic undertones as does Judaism; and that Judaism's most venerated scriptures, the Talmud and Zohar, indicate that Israel will never be content with mere ownership of Palestine but aspires toward dominion of the entire world.

Instead of being a "light unto the Gentiles" as was the goal of the ancient Hebrew prophets, we have unearthed irrefutable evidence that Israel is a dominant and moving force behind the present and coming evils of our day. To our amazement we find that Israel is not that trusted, familiar friend we thought we had known. Rather she is a misshapen facsimile of everything we had so fondly bid godspeed to. In short, we discover ourselves as eyewitnesses of the actual consummation of ancient prophecies concerning what Israel will become which have been hidden from the foundation of the world. We are at last confronted with a monstrous system of evil which, if unresisted, will destroy us and our children and bring the entire world into such darkness, oppression, and satanic dominion that only the coming of Jesus

Christ can make it right again.

Can We "Delay" Destiny?

What shall we do? Clearly Israel, or Babylon the Great, is fated to dominate the world, if not in our time, then in another. Is it possible, however, to delay the wheel of fate? What does the Bible say about "changing the mind of God"?

Unlike a deeply fatalistic religion such as Islam, Christianity never encourages us to believe we have precise "inside information" as to when and how predestined events will come to pass. By faith we "see through a glass darkly," having a general idea of what is coming, yet only the vaguest notion of how and when it will actually occur. Of one thing, however, we can be certain. God has given every indication through His Word that if enough of His people are faithful to Christ's mandate to preach the gospel to all nations and live lives which are upright in His sight, then the "evil days" which He has promised as judgment upon the heathen will be postponed. The Old Testament is especially rich in examples where, because of the repentance of a king or revival of a populace, God postponed such "fated" judgment for a later wicked generation.

So it is today. At this moment we stand upon a precipice. Behind us is a familiar past—a glorious heritage, not only of Christian truth and revelation, but of a civilization which God has prospered because it was largely erected on Christian principles. The future, however, should the United States fall to communism, is about as dark as could be imagined. We have both the testimony and demonstrated actions of the communists confirming that probably 50,000,000 Americans would die, with much of the remainder exiled to slave-labor camps, should the red flag one day fly over a Soviet America.

Revival: the Key to Survival

Shall we organize politically to stave off such horror? Shall we write our congressmen? Yes, in their place and time. However, a world revolutionary movement as quintessentially anti-Christ as Jewish inspired communism cannot be successfully resisted on a physical level, simply because more than anything else it is a spiritual assault against not only human kind, but the very throne of God.

The first and surest guarantee, then, against seeing the conquest of the world by Babylon the Great within our lifetime is the deepest kind of national repentance. Another "Great Awakening" must occur, first in the hearts of individual Americans, and then across this broad land. Such a revival would have to be a national turn-around of a thoroughness such as our generation has never seen. I must repeat, God will not, indeed *cannot* allow an evil of such magnitude as Babylon the Great to cover the earth as long as the spiritual power of a vitalized Church remains in the world. If national revival would break forth and last a hundred years, God would see to it that Babylon's timetable would be restrained for as long.[1] The fact that the Church will one day be decimated into near extinction by the Beast is indication that somewhere, sometime, the lamp of Christianity will have died down, not primarily because of persecution, but through an initial apathy which rendered it powerless before the onslaught of Antichrist. May that generation not be our own!

Unravelling Misconceptions

After the first requirement of national repentance and trust in Christ, there are a number of errors and misconceptions regarding our duty to Israel which must be addressed and made right before the present trend can be reversed.

First, we must take to heart as never before the words of caution concerning apostate Israel which the New Testament gives us. St. Paul warns Christians that unbelieving Jews are "enemies for your sakes. . ." (Romans 11:28). In the same vein Christ warns us to "beware of the leaven of the Pharisees" (Mark 8:15), which, considering the Pharisaic basis of Judaism, can only mean "beware of Rabbinic Judaism." Finally, having identified Babylon the Great, we must heed as never before the Bible's admonition "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." (Revelation 18:4, 5).

Since it is both our right and spiritual duty to refuse to assist Babylon the Great in its formative stages, we must forsake any idea that there is a slumbering Biblical "curse" on those who decline to

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[1] Even most secular historians agree that the Wesleyan revivals in England during the 18th century effectively prevented an English counterpart to the Revolution and Reign of Terror such as France experienced in 1789.

support the Jews. Incredible as it may seem, fundamentalist Christians are unbelievably prone to this superstition. The truth of the matter is that if anyone is worthy of incurring a curse it is those who misguidedly encourage a system of apostasy and ruthless ambition which will someday enslave their children.

The Perils of "Blessing" Israel Unconditionally

As we have ruefully experienced over the past 30 years, an unwillingness (or inability) to separate ourselves from Israel has not "blessed" America and the Church, but has in fact hindered our mission. By ignoring God's definition of what constitutes their prophesied return and, instead, joining with the Jews in ramming an un-biblical return down the throats of the Arab world, Christians, as well as Jews, have immeasurably fostered bitterness and instability in the Middle East. This has sullied the basic integrity of the Bride of Christ, bringing the Church in the United States to the disgusting point of supporting arrogant and bloody men like Begin, Sharon and Shamir—all in the name of blessing God's Chosen People. It has also contributed to the frustration of Christian missionary activity in the Moslem world (one out of seven inhabitants of the earth) who correctly view Christians as assenting to Jewish atrocities.

Unconditional support of Israel is also failing to "bless" us in the economic realm. Who is to blame for inciting the Arab oil embargo, plunging the Free World into recession and unemployment? The cold fact is that it was not primarily against the West that OPEC's act of "petro-revenge" was leveled, but against Israel. Yet the whole world has had to bear for more than a decade the consequences of America's being "unequally yoked together" with an unbelieving and abrasive ally in the Middle East.

And now, as we wallow in the unbelievable morass of hatred and destruction resulting from the Israeli blitz in Lebanon, it is almost pointless to ask who is most responsible. If Israel had not massively intruded into the affairs of another sovereign state, without doubt Lebanese politics, imperfect as they have been in recent times, would have remained the same. No Marines would have been killed. Thousands of Lebanese civilians would not have died or been made destitute.

Amid such a maze of Israeli-induced confusion, does the Bible provide Christians with an answer to the dilemma of our duty to Israel? What was the policy of the first century Church toward the

State of Israel as they knew it then? Did the New Testament writers ever advocate the kind of military aid and moral approval which many of our national preachers proclaim as the minimum requirement if we are to "bless" Israel?

Neither history nor Scripture portrays the New Testament Church as assisting the Jewish nation in any way but a spiritual one, proclaiming the good news to the Jewish people and often rebuking them for their rejection of Messiah. The only ministrations which the New Testament records are relief supplies, garnered by St. Paul and sent not to the Jews as a nation but to that minority of Jewish Christians in Jerusalem whom the Jews had been persecuting.[2]

Similarly, in 70 A.D., when the Romans under Titus had surrounded Jerusalem, threatening as never before or since the Jews' "right to exist" in Palestine, history records no concerted effort on the part of the then abundant churches throughout the world to come to their aid. Instead, Christians, remembering Christ's admonitions, actually fled Jerusalem, believing Jerusalem had incurred God's judgment and must now eat the fruit of her own doings.

1948: A New Dispensation For Israel?

But someone will quickly object: the period of the dispersion in the First Century A.D. was a different dispensation from that surrounding Israel's statehood in 1948. Thus, the lack of a New Testament command to support Israel is not really relevant to the present context. God had then commanded the dispersion of the Jews; now He commands their regathering, which necessitates different responses by the Church.

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[2] Instead of encouraging Christians to support Israel, Paul forcefully instructs us that believers everywhere should have first right to Christian charity and money, not the unbelieving, which includes the Jews. He commands ". . .do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10) In the modern international context this would mean that Christian tithes should go first to the support of individual suffering Christians everywhere, and as a Christian nation to those nations which actively encourage Christianity.

Israel today is as much outside "the household of faith" as in 50 A.D., when it forbade the gospel. Under Israel's present anti-missionary law if a Christian is apprehended in Jerusalem witnessing for Christ outside of a church building, or even giving a Bible to an Israeli, he may face a jail term of up to five years. Jerusalem's Chief Rabbi, Yitzak Kolitz, recently threatened the largest hotel in Jerusalem with revocation of its license because a group of Christians staying there had shown a film about the Second Coming of Jesus Christ. Pleading ignorance of the Christians' intention to proselytize, the hotel manager said that Christians are still welcome "if they do not violate the law." *The Jerusalem Post*, Oct. 16-22, 1983, p. 8.

The reply to this must be the same as has been presented throughout this book: the Scriptures always portray Israel under the curse of the dispersion until she is at last repentant and given a new heart. *The present return to Palestine is a counterfeit of that great ingathering of the future* and consequently does nothing to alter the basic dispensation in which the Jews remain. Neither does it alter the Christian's duty (or lack of duty) as defined by the New Testament.

Surely a lion of God as bold as St. Paul would have taught the necessity of supporting Israel financially and militarily—then or now—if that had been God's plan. Instead, he and the other New Testament writers never even comment on, much less endorse, the words of God through Balaam: "Blessed is he that blesseth thee, and cursed is he that curseth thee," (Numbers 24:9) , in the materialistic sense in which modern pulpiteers do. Paul's strongest admonition to the Church concerning duty to the Jews is to "boast not against the branches," an injunction which is hardly military in portent.

"Arm Israel" Not in New Testament

In the absence of any clear biblical command to support apostate Jewry, we have some vivid statements from New Testament writers to the contrary. The open criticism of the Jews and their leaders by the apostles are too numerous to repeat here, criticisms which lay the burden of blame for the death of Christ squarely on the Jews, and at the same time never hint that somehow after committing such an act Christians are obligated to come to their support.

Listen to St. Paul describe a race and nation which in a few years would incur the loss of Jerusalem, see it plowed as a field, suffer an estimated million casualties in its besieged capital, and then be exiled throughout the world as slaves and vagabonds. Surely such impending tragedy, of which the apostle definitely had a Divine premonition, could have been sufficient to arouse Paul to encourage believers to support Israel in its coming hour of need. In fact, it is Paul's choicest opportunity to define the Church's obligation to "bless" the nation Israel in a material way, if that is what God intended. Instead, Paul describes the Jews of his time as they

> *Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please*

not God, and are contrary to all men:

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." (I Thessalonians 2:15, 16)

Paul's Description of Israel Still Holds

Paul's description, far from referring only to those Jews living in his time, is instead axiomatic of any Jew in any time who rejects Jesus Christ and puts his trust in those who killed Jesus, the Pharisees. For this reason, apart from an unreserved trust in Christ, neither the Jew nor the nation of Israel can be considered as having made spiritual progress. As was pointed out in chapter 20, no people or religion can make spiritual progress by rejecting Christ for 20 centuries. Scripture is very explicit that persistent rejection of truth leads in only one direction—deeper darkness. We may conclude then that Paul's description of the spiritual alienation of Jews in his day is distinctive of the Jewish people until Christ shall put a "heart of flesh" where now resides a "heart of stone."

Let's Learn from the Crusades

From such a glance at the no-nonsense view toward the Jews presented by the New Testament, we may infer that if there is one thing which Scripture is trying to tell us today, it is that the Church *must* stop viewing the Jews on an emotional level and instead graduate to the spiritual perceptions which the Bible abundantly affords us. Admittedly this is very difficult and always has been. The physical city of Jerusalem and the lands of the Bible have been traditionally regarded with an aura of reverence and devotion. The Christian, as an inheritor of the legacy they helped to bequeath him, has always felt a deep emotion that such "holy places" have been placed within his responsibility to protect.

Such was the mentality of the Crusades, waged over the span of centuries and at the cost of millions of lives. Christians then, as now, ignoring the Bible's spiritual description of modern Jerusalem as "Sodom and Egypt," went off by the millions to die for the gutted hulk of the city wherein God once dwelt. They clung to a faulty fleshly perception of what Jerusalem really was.

An Antichrist Experiment

However, there is no need to repeat the Crusaders' mistake. The Bible is explicit that, although the Jews today have invested all their hopes in a national homeland in Palestine, until they are truly repentant they should neither expect God's blessing nor the support of the Church. In fact, in light of the coming desolation of Israel by Antichrist, *the Bible's advice to Israel today could not help but be that the whole experiment should be disbanded until God is behind it.* It is no exaggeration to say that the agony and humiliation of dissolving the present Jewish nation in Palestine would be infinitesimal compared to the consequences for the Jews of perpetuating it until a full two-thirds of world Jewry will die under the judgment of both God and the Antichrist.[3]

For the present, while on the international level America must respect diplomatic and geopolitical realities concerning the State of Israel, and on the personal level Christians must remain alive to the humanitarian and spiritual needs of Jews, our duty should not extend to active support of the rising Antichrist system in the Middle East. *God regards Israel as a spiritual renegade, not to be persecuted by us, but neither to be trusted. To give "carte blanche" to a system which God testifies will be polluting the land through spiritual whoredoms in the last times (Ezekiel 43:7) is neither scriptural nor rational, but rather involves the gravest abuse of our responsibility never to bid godspeed to evil men, lest we become partakers of their sins.*

Israel Will Endure

Many Christians, of course, have a lingering fear that if America did not support Israel in her hour of peril, and Israel should once again be driven from Palestine, suffering renewed persecution, God would hold the Church responsible. The safest policy to many Christians is to guarantee the survival of Israel by whatever means is necessary.

Yet the Bible flatly guarantees the survival of Israel, with or

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[3] The catchy phrase "Israel's right to exist," need not be equated with the right of Jews to exist. The fact that New York and Los Angeles harbor almost as many Jews (2,500,000 in 1967) as does the state of Israel (2,840,000 in 1968) is evidence that the population of Israel could, as least theoretically, be re-absorbed into thriving Jewish cultures throughout the free world.

without the support of the Church.

Biblical prophecies to this effect include Ezekiel's vision of Israel "dwelling safely, without bars or gates," in apparent dominion over the nations just before the tribulation. (Ezekiel 38:11) Similarly, Zechariah prophesies the existence of a Jewish-occupied Jerusalem which the Antichrist invades, desolates, and from which the inhabitants are exiled. (Zechariah 14:1-3)

Jesus asserts in His Olivet Discourse that in the time of the end, Jerusalem will be the center of the Jewish race and religion, and that the Antichrist will desecrate a temple which is yet to be built. There, in the city of Jerusalem, He prophesied that wrath on the Jews will be executed. (Luke 21:23)

St. Paul maintains the existence of the Jewish capital of Jerusalem in the last days by the fact that, like Christ, he affirms a great Jewish temple will be built there upon which the "man of sin" will sit, proclaiming Himself to be God. (II Thessalonians 2:4)

Finally, John the Revelator also describes the "great city . . . Sodom and Egypt, where also our Lord was crucified" as thriving in the last days. He views Jerusalem as the very hub of climactic events of the end times and, as her names suggest, personifying the unspeakable wickedness, not only of the perverts of Sodom and Gommorah, but of all the black magic and occultry so distinctive of ancient Egypt.

These and other Scriptures state conclusively that Israel will not only survive but flourish beyond our wildest dreams. The Jews have subsisted for nearly two millennia without a national homeland or center of worship. The Bible confirms they will continue long after the PLO has become a mere footnote in history.

The above Scriptures indicate that, although many Christians feel that the survival of Israel rests on their shoulders, the truth is that there is a substratum of destiny which will bear up the Jews. For this reason, Christians should pay less attention to Jewish propaganda and try instead to imitate the New Testament policy toward Israel. That policy, of course, means being burdened primarily for the spiritual and humanitarian needs of Jews, rather than undertaking preservation of an entity which Scripture makes clear will survive very well without us.

A New "Holy War"?

Having considered scriptural cautions against entanglements with Babylon the Great, let us now consider our political responsi-

bilities regarding Israel. What is our duty, for instance, in the event that total war erupts in the Middle East? Should Israel be automatically defended as the underdog, or could Israel deliberately *use* war to bring her closer to world dominion?

If a Third World War erupts in the Middle East, a central issue over which it will be fought could be the survival of Israel. Of course, Israel will be depending upon American evangelicals to encourage our nation toward such a "holy war," saying that a war in defense of Israel cannot be lost—that God will certainly bless any war fought in her defense.

If Israel intends to involve America in war, we may be sure that, unlike ourselves, the international Jewish financiers and militarists will know in advance what is supposed to happen. At present, the two remaining barriers to Jewish world ambition are the forces of Christianity to the west and the Islamic empires of the east. If the Arabs were supplied with weapons by the Jews through the Soviet Union and Americans were convinced that they must fight a holy war not only in the defense of Israel but probably also to protect our oil resources, a third world war could be very effective toward exhausting both the Christian and Arab worlds, leaving the Jewish experiment called communism intact.[4]

In the event, however, that outright war does not develop in the Middle East, Israel has at least two avenues which might effectively bring her into the ring as a final contender for governorship of the world: (1) the world communist revolutionary movement, a global cancer which the Jews originated and facilitated and undoubtedly still control from behind the scenes; (2) continued expansionism in the Middle East, posing as an anti-communist watchdog saving the West from the encroachments of the very system she is most responsible for having created.

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[4] If there is to be war in the Middle East, the Soviet Union and Red China will undoubtedly remain in the background, militarily supporting the Arabs. In the United States, the Jewish Media, far from committing itself to the support of another foreign entanglement, will probably encourage an anti-war movement, not only sabotaging attempts at national unity, but confirming popular suspicions that the liberal media has no interest in defending Israel. In other words, while the Jewish Press will covertly be eager to involve us in a war in defense of Israel, it will be a war that they will also want us to lose. Because Israel's interests are undoubtedly as well looked after in the Kremlin as in the Knesset, even if Israel "loses" a war which exhausts America, when the dust settles we may well see the diplomatic alignment of Israel with the U.S.S.R., and international Jewry mysteriously emerge on top.

Peacemeal Conquests

The latter is an especially workable plan toward dominion of at least the Middle East. There are indications that with America still traumatized by Vietnam, and Russia and the United States frozen in a military and nuclear deadlock, Israel is taking every opportunity to convince us that she can be trusted as America's buffer against Soviet expansionism in that region. (America's hesitation to assume that role could ultimately entitle Israel to at least enough military hardware and strategic presence to completely repel the Soviet Union itself.) If America is so foolish as to trust Israel with such a mission there is little to prevent her from continuing to respond to Arab-Soviet provocations until she has established herself as the number one "peacekeeper" all the way to Pakistan. When we realize that only several decades ago Israel was of negligible consequence in the world-wide balance of power, but now is number four, trailing only the United States, Russia, and communist China, we can see how this meteoric growth might easily be projected in the coming decades. Israel may then be in a position where she can not only demand her share of the global spoils of war, but may be able to impose her terms on any nation who wishes to remain at peace with her.

Playing "Both Sides of the Street"?

A strategy of gradual encroachment and partition (Lebanon-style) is also timely for the Zionists because of the distinct possibility that the Jews may now be in that position which is heaven for the warmaker: of being able to "play both sides of the street," i.e. to provide both provocation and response in order to achieve their goal. Through the Kremlin the Jews may well be capable of ordering well-timed terrorist provocations against their own people, eliciting from the Israelis equally well-planned responses. Remember, it was the attempted assassination of only one Israeli diplomat which gave the Israeli war machine, poised to strike, the chance to claim what justification it needed to invade and conquer Lebanon. Similarly, one terrorist bombing in Jerusalem does more to divert world attention from illegal Jewish settlements, and to curry public sympathy, than all the debate which the Israeli ambassador might present on the floor of the United Nations. Consider also the discovery, after the invasion of Lebanon, of a huge

cache of Soviet weapons, with convenient documents describing how and when they were to be used imminently to "destroy" Israel. This revelation prompted an instant chorus of praise and gratitude to Israel from American conservatives and evangelicals, thanking Begin and Sharon for saving the Middle East from communist takeover. Few, it seemed, paused to consider how ridiculously easy it would have been for the unseen Jewish leadership in both Tel Aviv and Moscow to have set the whole scheme up through Syria. Thus the Jews would have obtained a victory of credibility with the West, as well as getting off a big arms shipment to Israel!

While the above speculations are tentative at best, nevertheless the only factor which could compellingly argue against them would be the basic decency of leadership in both Tel Aviv and the Kremlin. Yet as any student of diplomatic history observes over and over again, considering the enormous stakes involved in war-making and political survival, there has seldom been much room in any government (let alone communist or pharisee-based ones) for an ethic other than that of the end justifying the means. Thus, while Jewish complicity as "provocateurs" cannot be proved, the fact that it cannot be *disproved* should at the very least indicate the wisdom of a policy of caution.

Getting In Step With God

Because of the bottomless complexity of the subject of Israel in the Middle East (an issue which prompts no end of words and attention from the world press and baffles analysts much more learned than I) it is extremely difficult to close this discussion with any simple statement which comprehends the dilemma of Israel and our duty to her. Yet again, I believe the Bible provides the answer we are seeking. If everything the Bible says on the subject of Israel could be generalized into a simple word of warning I believe it would go something like this: *The primary reason there can be no peace in the Middle East is because both Israel and the Church have ignored God's timeless law that only by faith can Israel safely occupy Palestine. This is a principle as fundamental as God's demand for obedience itself. Defiance of this timeless requirement cannot but destroy and grind to powder whoever sets himself against it. Jewish occupation of Palestine thus engenders strife and destruction, not because such is the necessary by-product of the conflict of good and evil, but because chaos is distinctive of*

the absence of God. It is pointless, then, for either Christian or Zionist to try to make workable an experiment in disobedience which God has doomed, not only to unworkability, but to ultimate destruction by Him.

Realigning with God's Law

No Christian, on the other hand, could interpret God's lack of approval of Israel's occupation in Palestine as constituting divine encouragement of Israel's terrorist enemies. For all practical purposes Jewish control of Palestine is a "fate accompli," which though without scriptural justification is nevertheless prophesied by Scripture. The forceable uprooting of it now could only be made possible by blood and the terrible suffering of the innocent. Instead of seeking the removal of the Jews from Palestine, our obligation as Christians and Americans is to do our best to steer national policy into a direction that is in keeping with God's law.

As we have seen, unconditional support of Israel is neither Christian nor American, but rabbinic in its perspective and benefits. In down-to-earth terms, it becomes imperative we inform our Congressional representatives that we as voters will not allow them to continue unblinkingly to fund the Israeli war-machine. Members of Congress, of course, are extremely sensitive to the powerful and vengeful Jewish lobby. Yet if Christians make it known that their refusal to yield to Zionist pressure will not automatically doom their political careers, but actually invite our votes, it is possible that a trend toward a more perceptive U.S. policy may yet emerge. Many sound politicians, as a matter of fact, would be only too happy to reevaluate our unconditional alliance with Israel. Unfortunately, such has been impossible with both the Zionists and the Church pressuring them in the same direction.

"Come Out From Her, My People"

Our policy toward Israel, then, while emphasizing the spiritual and humanitarian needs of Jews, must re-align itself with the Bible's demand for a decisive separation from Babylon and her sins. It is, of course, difficult to reverse a policy of favoritism toward Israel which has been nourished within the bosom of the Church for at least 75 years. For this reason, perhaps the only way to disabuse ourselves of the romance and habit of this tradition is by pointing out in bluntest terms what Rabbinic Judaism will ultimately

give back to the Church for all the kindness we have bestowed upon her.

Both the Talmud and Kabbalah predestine the Church in America to the same fate as was meted out during the last 67 years to well over 100 million "goyim" in nearly one-third of the world: death by starvation, slaughter, torture, imprisonment and exhaustion. Do not think that there is the tiniest particle of gratitude within the Zionist for the charity and money and munitions which Christians have invested in the Israeli experiment. After being coddled by the Church for at least 50 years, anti-Christian sentiment is as strong in Israel today as it has ever been. *All the Church will ever receive from Zionism for her kindness is what Gus Hall promised Christianity in America: a bullet in the belly.* Instead of being "blessed" in return for our "blessing" of the Jews, we can only anticipate from Zionism generations of slavery in the worldwide Gulag to come.

It is time to flee Babylon as if our lives depended upon it, as they surely do. We are under command by God to disassociate ourselves as much as is economically, politically, and morally possible from the present and future designs of Judaism. Israel fully intends to bring to nothing the work of Jesus Christ in this world, erasing not only all memory of Him, but the civilization and church which was founded upon His person and mission.

God Is Still In Command

Yet ominous as Israel's ambition is, the fact remains that the God who uses the wrath of both Jew and Gentile to praise Him is still in command. The Lord is over all. *The greatest power in this world is not a Jewish conspiracy to attain world control but the power of the Holy Spirit to restrain the full expression of Antichrist until his time is come.* We live in a period within the prophetic timetable in which the destiny of the world is still very much "up for grabs." The decisive factor is who holds the balance of spiritual power. The Talmud and Kabbalah testify that Rabbinic Judaism has given itself without reservation to anti-Christ objectives. If the Church could reassert, through faith and obedience, its *own* predestined role of world conquest, helping to fill the earth "with the knowledge of the glory of the Lord, as the waters cover the sea," (Habakkuk 2:14) then that rising continent called Babylon the Great must inevitably subside.

It is ironic that while Judaism intends to bring the earth into

bondage, no race reveals such a Biblical record of deliverance out of bondage as the Jews. The least this proves is that while slaves and taskmasters come and go and change places, the Deliverer remains. God allows a Sisera or Nebuchadnezzar or Babylon the Great to arise, not because they are the real and timeless enemy, but as a means of stimulating us to repentance and trust. The greatest evil in the world is not an Antichrist conspiracy harbored among the Jews for a mere 2,000 years, but the ever-present depravity of the human heart. Jewish financiers could never plan wars (as the anti-Semites accuse them) if the idea did not find a ready market in the Gentile breast. Nor could the Jews corrupt us if we were not willing to be corrupted. The solution to the problem of Jewish ascendancy lies in a moral transformation within.

It is crucial, then, that we respond to the dilemma of a demonic assault on Christian values, not simply by fleshly means, but on equal terms with Antichrist: in that spiritual arena where the real issues of life are determined. When each of us totally abdicates his self-will to the Will of God and resolves to become a Christian soldier, ready for duty anywhere, at any time, we strike a blow that sends the demons reeling. When we lift to God our burden for the fate of our nation and the destiny of our children He takes that raw concern and translates it into spiritual power—power that unshackles the mighty wheels of God. In the spiritual arena it is the degree of such concern for truth and our fellow men that carries the megatonnage. Evil cannot advance before deep concern that is within the fabric of God's Will.

The deeper we delve beneath the externals of existence the more we realize that those things which are seen and heard—the spectacular gatherings, the best-selling books, the profound orations—seldom do the heavy work in the spiritual realm. In the world of the Spirit, which is hidden from man's view and contrary to his instincts, the groanings of burdened men and women constitute the real fire-power. On that battlefield such qualities as love and concern, purity, faith, and sacrifice (which we consider almost abstract) are electric in their intensity. They sizzle the demons. They drive them into hiding.

I believe there exists a certain class of persons, a battalion within God's army, who are given the task of yearning for God's truth in this world. The highest aspiration of each of us should be to become one of these sentinels, unrecognized among men, perhaps, but famous among angels.

Similarly, if we only had eyes to see, we might behold in the

skies a ring of angelic protectors, not only around every intercessor, but around that nation whose God is the Lord.

God and all His angelic minions surround us ready to deliver from the present threat. What remains in doubt is how the Church will respond to the dilemma posed by Israel. Will she continue to appease that system which seeks her ruin? Or will she take a stand that is scriptural — and risk persecution? No one knows. Yet of this we are certain. Few choices in the history of the Church will be as significant.

APPENDIX ONE:

The Khazars

Are Most Jews Descendants of Abraham ...Or the Khazars?

The greatest source of pride for Jews is their belief that they are the blood descendants of Abraham. Out of that conviction has come not only identity for Jews, but deep comfort through the ages.

Modern scholarship, however, has begun to question whether all who consider themselves Jews are in fact Jews at all. There is mounting evidence that the great majority of Jews today (the Ashkenazim or Eastern European Jews) are not the offspring of Abraham, but descendants of the ancient Central European nation of Khazaria, converted to Judaism in 740 A.D.

Khazaria's conversion to Judaism is unquestioned. What remains in doubt is what became of the roughly two million Khazarians in the centuries following conversion. Did they dissolve into the nations of Central Europe? Or did they remain relatively intact, migrating to such countries as Poland, Lithuania, and Russia, laying the foundation for the massive "Jewish" populations of Eastern Europe — the source of most Jews living in Russia and the United States today?

To begin to unravel this question we will turn to articles on Khazars in the *Encyclopedia Judaica, the Universal Jewish Encyclopedia, the Jewish Encylopedia and the Encyclopedia Britananica.*[1] *The Thirteenth Tribe,* (Random House, New York) the exhaustively researched study of the Khazars by the eminent modern Jewish writer, Arthur Koestler, will provide us not only with vital background information, but conclusions about the final destiny of the Khazars which the encyclopedias omit.

Who were the Khazars? Where had they come from?

Koestler:

> *The country of the Khazars, a people of Turkish stock, occupied a strategic key position at the vital gateway between the Black Sea and the Caspian, where the great eastern powers of the period confronted each other. It acted as a buffer protecting Byzantium against invasions by the lusty barbarian*

> *tribesmen of the northern steppes — Bulgars, Magyars, Pechenegs, etc. — and, later, the Vikings and the Russians. But equally, of even more importance both from the point of view of Byzantine diplomacy and of European history, is the fact that the Khazar armies effectively blocked the Arab avalanche in its most devastating early stages, and thus prevented the Muslim conquest of Eastern Europe.* (Koestler, p. 13.)

The Khazars, according to the *Encyclopedia Judaica,* may have been the descendants of Attila the Hun. Like other Turkish peoples they manifested the strongest warlike traits — yet were often gifted with commercial and artistic genius. At the peak of their prosperity and power they exacted tribute from no fewer than 30 nations of Central Europe over whom they held undisputed dominion.

In Search of a Religion

However, during the 8th Century Khazaria found itself embarrassed. The other nations surrounding it were adopting the more advanced monotheistic religions of Byzantine Christianity or Islam, while Khazaria languished in the primitive superstitions of a nation of nomads and warriors. It was time for a new religion. In

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[1] The Jewish encyclopedias as well as the *Encyclopedia Brittanica* contain adequate descriptions of Khazaria and its conversion to Judaism. While admitting, with the *Brittanica*, that the conversion of the Khazars is "...undisputed and unparalleled in the history of central Eurasia," they differ from Koestler in not pursuing the implications of the facts. Instead, the impression is given that the Khazarian experience was a footnote in Israel's wanderings — a brief encounter between two peoples, the effects of which are now dissipated. It was Nesta Webster in the 1920's who, among a few other scholars such as Kutschera, perceived the Khazar origins of Eastern Jewry. Her deduction, however, was dismissed as "anti-Semitic" until Koestler, a liberal Jew of equal scholarship, made the same claim with even greater insistence.

There are many aspects of the darker side of Judaism which Jews do not mind knowing as long as Gentiles are not in on the secret. The ghost of Khazaria is not one of them. The Khazar origin of most Jews today is one secret in a religion of secrets which even they cannot entertain.

It is significant that from the onset of Communism in Russia, the Soviet government has waged an unrelenting campaign to minimize the contributions of Khazaria to Russia's heritage. In fact, as Koestler points out (p. 85) the ancient fortress of Sarkel, a treasure-trove of Khazar artifacts and virtually the only archaeological site which has yielded clues to Khazar history, was not only *not* fully excavated, but submerged beneath the Tsimlyansk reservoir.

Clearly, the Jews want Khazaria forgotten. A supposedly anti-Semitic government wants Khazaria forgotten. Is there a connection?

Appendix One

740 A.D. the Khagan summoned representatives of Christianity, Islam and Judaism to his presence, each being provided with the opportunity to state its case. In the end Judaism was accepted as Khazaria's new religion, probably because it carried no obligation for military alliances, as did Byzantine Christianity and Islam.

For over 400 years — well into the 13th Century — Judaism thrived as the state religion of several million Khazars. The Khazars, whose most educated guess as to who might be their founding father would have been Attila the Hun, came to believe they were descendants, not of the "Golden Horde," but of Abraham. The Khazars studied Hebrew, venerated the Talmud and Torah, yearned for the coming of Messiah, and actually hoped to soon retake Jerusalem from the Moslems and return to "the land of their forefathers."

By the 9th Century, however, the Vikings were already sending their fleets down the Volga and Don, threatening Khazaria. In the years to come the Khazars bitterly resisted intrusions of the Norsemen, protecting not only themselves from conquest, but Byzantium to the southwest.

Yet the Norsemen, or "Rus," forefathers of modern Russians,[2] gradually gained the upper hand while Khazaria declined. The Rus made an alliance with Khazaria's traditional ally, Byzantium, and together in 1016 A.D. they treacherously invaded and conquered Khazaria, bringing to an end the autonomy of one of the most powerful and strategic nations of the ancient world.

In the following century the fabric of Khazarian life was further rent by invasions of the "Kumans," a wild, barbaric horde from the steppes of Asia. Yet far worse was the full scale invasion in 1245 of the terrible Mongol hordes led by Genghis Khan. Before the terror of Genghis Khan, not only the Khazars, but most inhabitants of Central Europe fled to the west. Yet the Khazars, traditionally a nation of nomads, had been migrating west and northwest for centuries — even before the earlier invasions of the Rus. By the time of the Mongols, Khazar communities were well established in Hungary and the Ukraine, in the Balkans, Southern Russia, in Slavic lands, in Lithuania, but most of all, Poland.

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[2] The *National Geographic*, March, 1985, p. 288, presents a fascinating review of the contribution of the Rus to modern Russia and how "they reached the Volga, where the entrenched Jewish Khazars and Muslim Bulgars forced them to pay tribute for a lucrative silver trade."

Poland: New "Promised Land" for Khazars

With the first awakenings of civilization in Poland, beginning with the founding of the first Piast dynasty in 962 A.D., the Khazars, because of their commercial background as artisans, middlemen and traders, were especially welcome as settlers. It was not long before one Polish city contained five synagogues, while many towns had at least two. In fact complaints began to come before the magistrates that Khazar synagogues, because of their height and opulence, were putting Christian edifices to shame. Legislation was demanded to limit them in size and number. Yet even as late as the 15th and 16th Centuries Khazars continued to arrive and prosper in Poland, making Poland the "new Khazaria" to roughly a half-million displaced Khazars.

It was well into the 17th Century before the racial isolation of the Khazar communities in Poland, Lithuania and Russia was significantly altered by contact with authentic descendants of Abraham from the west. During the Moslem Conquests and after the Jewish exodus from Babylon in the 11th Century, most "true" Jews had settled in the lands surrounding the Mediterranean, especially Spain. Only relatively small numbers of such Jews inhabited Northern Europe. Despite claims by Jewish historians that mass migrations of authentic Jews moved east into Khazar territories as a result of such calamities as the Crusades, the Black Death and the Inquisition, Koestler thoroughly documents the absence of any historic basis for such alleged movements. Concerning genuine Jewish populations in the German Rhineland before and after the first Crusade, Koestler says:

> *The traditional conception of Jewish historians that the Crusade of 1096 swept like a broom a mass-migration of German Jews into Poland is simply a legend — or rather an* ad hoc *hypothesis invented because, as they knew little of Khazar history, they could see no other way to account for the emergence, out of nowhere, of this unprecedented concentration of Jews in Eastern Europe. Yet there is not a single mention in the contemporary sources of any migration, large or small, from the Rhineland further east into Germany, not to mention distant Poland.* (Koestler, p. 164.)

Appendix One

Authentic Jews Stay in the West

History records that from the Dark Ages through the Renaissance, authentic Jewry in Northern Europe constituted a pitifully small population. Such Jews did not respond to persecution, as Koestler points out, by migration, but by seeking what local protection they could find — only to return to their ransacked houses and synagogues. Such a situation was formidably opposed to Jewish prosperity in the lands of Northern Europe. In fact, German Jewry in the late Middle Ages hovered on the edge of extinction. Imagine, then, the plight of the Jews when in 1348, the year of the Black Death, the suspicion erupted within the crazed inhabitants of Europe that Jews had begun the Plague by poisoning Gentile wells. The effect of the resulting persecution was to nearly decimate the Jewish population in Germany. Yet such persecution did not move them eastward. There is no record of any of them escaping to Poland, as Jewish scholarship would have us believe. Nor is there record that in the centuries to come such an enfeebled German Jewish population would lay the foundation for the massive "Jewish" Ashkenazi populations in Poland. After suffering a plague brought on by rats, and renewed persecution, by men, the Austrian historian Kutschera describes the condition Jews of western Germany now found themselves in:

> *The populace avenged on them the cruel blows of destiny and set upon those whom the plague had spared with fire and sword. When the epidemics receded, Germany, according to contemporary historians, was left virtually without Jews. We are led to conclude that in Germany itself the Jews did not prosper, and were never able to establish large and populous communities. How then, in these circumstances should they have been able to lay the foundation in Poland of a mass population so dense that at present (AD 1909) it outnumbers the Jews of Germany at the rate of ten to one? It is indeed difficult to understand how the idea ever gained ground that the eastern Jews represent immigrants from the West, and especially from Germany.*[3]

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[3] Koestler, *The Thirteenth Tribe*, p. 167.

Koestler also comments on the supposed role of the Black Death in establishing Eastern Jewry:

> *Yet, next to the first crusade, the Black Death is most frequently invoked by historians as the* dues ex machina *which created Eastern Jewry. And, just as in the case of the Crusades, there is not a shred of evidence for this imaginary exodus.*

Ultimately, the first widespread contact between Khazars and Jews of the west occurred as a result of the anti-Semitic Chmelnicky maṣsacres in Poland of 1648-49. A wave of Khazar migration began out of Poland to the west — a migration which continued almost three centuries until the Second World War. It is out of that migration, beginning mid-point in the 17th Century, that the principle Jewish settlements of Europe, the United States and Israel have been formed.

Yiddish — Language of Khazars

Curiously, a study of Yiddish, the language of the Polish Khazars, also confirms the absence of authentic Jewry in Poland before the mid-17th Century. Yiddish, of course, began as the Jewish "lingua franca" language of commerce. It combined Hebrew with the East-Middle German spoken by the German bourgeoisie class which dominated Polish culture during the period in which Yiddish was formed. Koestler points out that if authentic Jews had been in Poland in the time of Yiddish's evolution during and after the 15th Century, then words of the West German dialect spoken by Jews of the West would also be found in Yiddish. Yet according to Koestler Yiddish is untainted by West German influence. In contrast to thousands of Hebrew, East German and Slavonic words in Yiddish, there is not a West German word to be found — proving that authentic Jews had no part in the cultural life which produced Yiddish.

If Jews from the West thus had been unable to influence Yiddish, which in the period of its formation was a linguistic "free-for-all" inviting the contributions of anyone, is it credible that they would have made any significant contribution to the gene pool of the Polish Khazars? Hardly. It cannot be denied that from the day Khazaria was converted to Judaism Jews world-wide had been vaguely aware of a Jewish state to the east, and some may even

have visited and intermarried. Yet such infinitesimal commingling of genuine Jewish blood in the veins of hundreds of thousands of Khazars would not have compared to the much more frequent inbreeding which must have inevitably occurred between the Khazars and the Hungarians, Russians and Poles who surrounded them.

A Cruel Hoax

We have the strongest evidence, then, from historic and linguistic sources, that the Ashkenazi-Khazarian population of Eastern Europe, (the source of most "Jews" today) if not 100 percent Gentile before the mid-17th Century, was very near it. With this in mind, the Jewish claim that all Jews of Eastern Europe contain at least some of the blood of Abraham becomes spurious — the crudest attempt to preserve the Askenazim from being as Gentile as the verdict of history decrees them to be. Rejecting history, Khazar-Jewish scholarship scrabbles for even the smallest claim to the patrimony of Abraham, since such is essential not only to the self esteem of Eastern European "Jewry," but to legitimize the present Jewish claim to Palestine — a claim which has been most insistently made by those of Khazar origin.

But, as Koestler documents so formidably, the most any Eastern European "Jew" can claim with confidence is that his forefathers were converted to Judaism out of paganism. As Koestler (himself most likely a German Jew of Khazar origin) laconically concludes: "The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."

Yet if this black joke is on the Jews, it is almost as much on American fundamentalists. Most Jewish settlers in Palestine during the first half of this century were Ashkenazim. Yet Christians have defended them as "God's chosen people" whose zeal in expropriating the native Palestinians they viewed as the laudatory, predestined role of regaining the land promised to their forefathers.[4]

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[4] Speaking of zeal, the Khazars, or Ashkenazim, have historically been even more zealous in their adherence to the laws of the Scribes and Pharisees than have the blood descendants of Abraham. Jesus said the Pharisees compassed sea and land to make one proselyte, that he might become seven times more the child of Hell than the Pharisees themselves. This could hardly be more literally fulfilled than in the case of the conversion of the Khazar nation. The Khazars in Poland particularly delighted in the Jewish Kabbalah. The Kaballah rose to heights of appreciation and practice among the

The truth is, the majority of Jews who pioneered Palestine, high-handedly expelling Arabs from their homes were no more the descendants of Abraham than such Jewish converts as Sammy Davis, Jr., Marilyn Monroe, or for that matter, the rest of us.

A Divided House

While Christians have totally accepted the racial and territorial claims of the Ashkenazim, it is intriguing that most of their fellow-Israelis, the Sephardic, and Oriental Jews,[5] have not. In modern Israel there is a racial memory which persists — a primal resentment of those aggressive, red-haired 'Jews" from the north. In fact, antipathy between Ashkenazi and Sephardic-Oriental is so intense that it is an exception if they intermarry; racial slurs, discrimination, and even violence between them is increasingly common. Nevertheless, both Jews and U.S. Evangelicals are reluctant to accept the historic, racial basis for such aversion, preferring to believe all Jews are, by definition, the children of Abraham.

What is the spiritual and prophetic significance of the ingrafting of the Khazars into the stem of Judah? Does it threaten the Biblical promise of God's ultimate restoration of the Jewish nation?

Khazar proselytes in Eastern Europe that were seldom experienced among Sephardic Jews in the West.

Similarly, it was primarily Khazars who were instrumental in carrying out the Bolshevik Revolution in Russia. As the *Encyclopedia Judaica* confirms in its article on "Communism," the bulk of Jewish youth in Ashkenazim communities throughout Eastern Europe became the effective counterweight which was necessary to defeat the White Russian armies and secure the future of Communism in Russia.

It was such a young Khazar of Poland, Menachem Begin, who distinguished himself early as a member of the Polish Communist unit of the Red Army (see footnote on page 145). After he arrived in Palestine his zeal as a terrorist and propagandist was unequalled. As head of Irgun Zeva'i Le'ummi, the Jewish anti-British-Arab terrorist organization, Begin's ruthlessness and cunning made him worthy of that oriental barbarism so distinctive of his Khazar ancestors. One of Irgun's most notable atrocities while under his command included smuggling of explosives into the basement of the King David Hotel in Jerusalem, where confiscated Zionist documents were being stored by the Birtish. At a pre-arranged time on July 22, 1946, after giving the British a few minutes' warning, which they routinely ignored, the TNT-gelignite mixture exploded, toppling the six-story building, killing 92 and injuring 45.

But Begin's greatest talent has been his ability to captivate the hearts and emotions of American evangelicals, with all the military and economic resources which go along with America's pro-Israel sentiments. Begin has poignantly appealed to the heartstrings of U.S. Christians by describing himself and his fellow (Khazar) Jews as the poor destitute children of Abraham who have at last secured a toe-hold on the land promised by God to their forefathers. Christians, accepting such at face value, and bidding the Khazars godspeed, have thus become unwitting accomplices to one of the most infamous "land-grabs" in history. (See "Begin, Menachem," *Encyclopedia Judaica*, p. 391; also the *Judaica* article, "Irgun Zeva'i Le'ummi.")

Far from impugning the integrity of God's plan for the Jews, the ingrafting of the Khazars seems to be God's way of weakening, even mocking the rabbinic claim that descent from Abraham guarantees Jewishness and "Jewish" rights to Palestine.

Like Antichrist, who will be false in every aspect of his claims and character, God has allowed the nation destined to bear him up to become false at its most elemental level — its boast of racial validity as the children of Abraham.

Are the Biblical promises of national restoration to Israel then entirely *spiritual* in nature, without any real hope of literal fulfillment? Does the massive introduction of Khazar blood into Israel destroy God's promise to physically restore and redeem the physical descendants of Abraham?

Scripture indicates that while God made a racial covenant with the Hebrews, (II Samuel 7:23, 4) forbidding intermarriage with the Canaanites, yet He never considered racial purity to be the primary mechanism for preserving His covenant with Israel. God's covenant with Abraham was established upon faith — not race — and thus cannot be annulled by the mere mixing of chromosomes. Part of the reason God did not insist that racial purity define who was and was not a Jew is the same reason we cannot today: no Jew, at any time in history has been without some measure of Gentile ancestry.

Consider, for example, the Sephardic Jew — the Jew most likely to inherit the actual genes of Abraham. Although we would like to believe he is untainted by Gentile admixture, again, the evidence suggests otherwise. Why is it that Jews living in Holland, Morocco, Italy or Turkey often resemble the inhabitants of their host country more than Jews living in other parts of the world? It is because, despite rabbinic strictures, Jews *have* intermarried with their host nations during the Dispersion, just as they did in biblical times. During the past two thousand years the beautiful daughters of Rebekah have been seduced or wooed by Gentile men. Jewish boys covet fair-haired, blue-eyed Gentile girls. Today in America 40 percent of Jewish young men marry outside their race. Is this only a recent phenomena? Of course not. Intermarriage of such magnitude is indeed unique to our time, but not the *fact* of intermarriage in Israel — an indulgence by peasant or potentate

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[5] The *Encyclopedia Brittanica* divides modern Jewry into three main divisions: the Ashkenazim, estimated at 11,000,000; the Sephardic, estimated at 500,000; and the Oriental Jews, estimated at 1,500,000.

. . . from the beginning.

The most massive Old Testament transfusion of Gentile blood occurred in Numbers 31:35 where Jehovah allowed no less than 32,000 Moabite virgins into Israel, providing roughly 20 percent of the mothers for the next generation. If God was so concerned that racial purity define who was a Hebrew, then such permissiveness is baffling. Yet if God's main purpose was to preserve a *spiritual system* which could one day bring forth Christ, then such discreet, divinely approved commingling stands out as a powerful foretaste of that time when the "Israel of God" would include all nations in its fold.

In this light, it is significant that even after the inclusion of the above Moabite women, there is recorded in Scripture no objection by God that His "chosen people" had become any less "Israel" than they were before. Just because of a little Gentile blood — or a lot, a few thousand Moabites — or a few million Khazars, God is not about to concede that His spiritual covenant with Israel is over.

God's Covenant Continues

Of course, this is not to argue that God did not make a racial covenant with Israel. That covenant has been preserved and will be unto the end, within the Sephardic-Oriental branches of Jewry. Although not prominent in the founding of the modern state of Israel, and at most constituting fewer than 20 percent of Jews today, the Sephardic-Oriental now make up 60 percent of the inhabitants of Israel and give promise of being around as long as it takes for God to finish His dealings with the Jews. But more important than the fact that the physical descendants of Israel still exist in the flesh is the fact that God's spiritual covenant with the ancient patriarchs is still alive in spirit — still as binding as when God first told Abraham that He would one day save His children.

Thus, when Christ promised "verily, I say unto you, this generation shall not pass away till all be fulfilled (Luke 21:29) He was promising that not only would something resembling a Jew continue to exist till the end time, but that the system embodied in that "wicked generation" of Christ's day, would continue, until, amid great tribulation, He would obtain His purified Remnant from it.

Who then is that Jewish "Remnant" prophesied so long ago? Could it consist of just as many Khazars as authentic Jews? The facts of history say, "Yes." Scripture affirms, however, that whoever the Remnant is, it will not be a people saved by racial pedigree, but by faith.

APPENDIX TWO:

Primary Sources from the Talmud, Zohar, and Toldoth Jesu.

The Talmud (18 volumes) and the Zohar (5 volumes) are available from Press Ltd., 5 Essex St., New York, N.Y. 10002, at $375.00 and $75.00 ($55.00 paperback) respectively.

THE BABYLONIAN TALMUD

SEDER NEZIKIN

IN FOUR VOLUMES

III

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY AND INDICES

UNDER THE EDITORSHIP OF

RABBI DR I. EPSTEIN

B.A., Ph. D., D. Lit.

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Appendix Two

[The verse], *So shalt thou put away the guilt of the innocent blood from among you,*[1] serves to denote that all that shed blood are likened [in treatment] to the atoning heifer:[2] just as there, it is done with a sword and at the neck, so here too, execution is with the sword and at the neck [i.e., the throat]. If so, just as there it was done with an axe, and on the nape of the neck, so here too?—R. Naḥman answered in the name of Rabbah b. Abbuha: Scripture saith: *But thou shalt love thy neighbour as thyself:*[3] choose an easy death for him.

MISHNAH. STRANGULATION WAS THUS PERFORMED: —THE CONDEMNED MAN WAS LOWERED INTO DUNG UP TO HIS ARMPITS, THEN A HARD CLOTH WAS PLACED WITHIN A SOFT ONE, WOUND ROUND HIS NECK, AND THE TWO ENDS PULLED IN OPPOSITE DIRECTIONS UNTIL HE WAS DEAD.

GEMARA. Our Rabbis taught: [*And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death*].[4] '*The man*' excludes a minor; '*that committeth adultery with another* man's *wife*' excludes the wife of a minor; '*even he that committeth adultery with his* neighbour's *wife*' excludes the wife of a heathen; '*shall surely be put to death*', by strangulation. You say, by strangulation; but perhaps one of the other deaths decreed by the Torah is meant here?—I will answer you: Whenever the Torah decrees an unspecified death penalty, you may not interpret it stringently but leniently:[5] this is R. Josiah's view. R. Jonathan said: Not because strangulation is the most lenient death, but because by every unspecified death in the Torah strangulation is meant. Rabbi [proceeding to demonstrate this] said: Death by God is mentioned in Scripture,[6] and death by man is also

(1) Deut. XXI, 9. (2) Lit., 'the heifer, the neck of which is broken.' (3) Lev. XIX, 18. (4) Ibid. XX, 10. (5) Lit., 'attract it to stringency et.' Hence strangulation, the easiest of deaths, must be meant. (6) E.g., God's slaying of Onan, Gen. XXXVIII, 10.

beast, only one.[1] R. Papa objected: On the contrary, since sexual intercourse with a woman is a natural thing, guilt should be incurred only for a natural connection, but for nothing else; whilst, since a connection with a beast is an unnatural thing, one should be punished for every such act, however it be done.[2]

It has been taught: Pederasty at the age of nine years and a day she who commits bestiality, whether naturally or unnaturally, and a woman who causes herself to be bestially abused, whether naturally or unnaturally, are liable to punishment.[3]

Rabina asked Raba: What if one commits the first stage of pederasty?—[He replied: Dost thou ask] what if one commits the first stage of pederasty! Is it not written, *Thou shalt not lie with mankind as with womankind?*[4] But [the question to be asked is] what if one commits the first stage of bestiality?—He replied: Since the culpability of the first stage of incest, which is explicitly stated with reference to one's paternal or maternal aunt, is redundant there, for it is likened to the first stage of intercourse with a *niddah*,[5] apply its teaching to the first stage of bestiality [as being punishable].[6]

(1) The reference is to bestiality. If a *woman* allows herself to be made the subject thereof, whether naturally or not, she is guilty. But if a *man* commits bestiality, he is liable only for a connection in a natural manner, but not otherwise.—Thus Rashi. *Tosaf.*, more plausibly, explains it thus: If one commits incest or adultery with a woman, whether naturally or not, guilt is incurred; but bestiality is punishable only for a connection in a natural manner, but not otherwise. (2) The meaning according to the interpretation of *Tosafoth* is clear. Yet R. Papa's objection is not made in order to prove that unnatural incest is not liable (which, in fact, it is), but that if a distinction is to be drawn, unnatural bestiality is far more likely to be liable than unnatural incest. On Rashi's interpretation, R. Papa's objection is explained thus: Since a woman is naturally the passive object of sexual intercourse, it follows that she should be punished for bestiality only when the connection is carried out in a natural way. But as man is the active offender in an unnatural crime he should be punished even for unnatural connection. It must be confessed that this is not without difficulty, and hence *Tosaf.* rejects Rashi's explanation, which is based on a slightly different reading. (3) V. *supra* p. 371, n. 5. This refutes the former view; and the latter too, on Rashi's interpretation. (4) Ibid. XVIII, 20. Hence, why ask? Obviously, just as the first stage of incest or adultery is punishable, so also the first stage of pederasty. (5) *Niddah*, a woman during her menstruation. (6) In respect of one's paternal or maternal aunt, Scripture states: *And thou shalt*

Sanhedrin 55a **Unnatural incest and bestiality permitted.**

free again [to others]?—R. Huna said: From the time that she goes bareheaded in the streets.[1]

R. Eleazar said in R. Ḥanina's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, *and he shall cleave*, which excludes unnatural intercourse.[2] Raba objected: Is there anything for which a Jew is not punishable and a heathen is?[3] But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] *To* his *wife*, but not to his neighbour's; *and he shall cleave*, which excludes unnatural intercourse.[4]

R. Ḥanina said: If a heathen smites a Jew, he is worthy of death,[5] for it is written, *And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian.*[6] R. Ḥanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, *One who smiteth*[7] *man* [i.e. an Israelite] *attacketh*[8] *the Holy One.*[9]

(Mnemonic: *lifts, his servant, Sabbath.*)[10] Resh Lakish said: He who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, *And he said unto the wicked man, Wherefore wouldst thou smite thy fellow?*[11] 'Wherefore hast thou smitten' is not said, but *wherefore wouldst thou smite*, shewing that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Ḥanina's name: He is called a sinner, for it is

(1) Even non-Jewish married women did not walk bareheaded in the streets, and this bondwoman, though not legally married, would do likewise. If she appeared bareheaded, it was a sign that her connection with the slave to whom she had been allotted was now broken. (2) His wife derives no pleasure from this, and hence there is no cleaving. (3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew. (4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to *his wife* but not to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. (5) [By the Hand of God, v. *Yad, Melakim.* I, 6.] (6) Ex. II, 12. Thus Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving *mekeh* from *nakosh*. (8) *Yale'* יַלְאֶ, is here derived from *loa'* לֹוע the jaw: lit., 'smiteth the jaw'. (9) Prov. XX, 25. (10) V. p. 387 n. 8. (11) Ex. II, 13.

Sanhedrin 58b **Unnatural sexual relations permitted.**

[Mishnah] refers to a husband who explicitly accepted her under all conditions.

Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her,—Beth Shammai say, he thereby renders her unfit to the priesthood.[1] Beth Hillel declare her fit. R. Ḥiyya the son of Rabbah b. Naḥmani said in R. Ḥisda's name; others state, R. Ḥisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not:[2] their dispute refers only to one who is eight years old, Beth Shammai maintaining, We must base our ruling on the earlier generations, but[3] Beth Hillel hold that we do not.

Now, whence do we know that in the earlier generations [a boy of eight years] could beget children? Shall we say since it is written: [i] [*And David sent and inquired after the woman, And one said:*] *Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Ḥittite?*[4] And it is written, [ii] *Eliam, the son of Ahitophel the Gilonite;*[5] and it is written, [iii] *And he sent by the hand of Nathan the prophet; and he called his name Jedidiah* [afterwards Solomon] *because of the Lord;*[6] and it is written, [iv] *And it came to pass, after two full years* [after Solomon's birth], *that Absalom had sheepshearers;*[7] and it is written, [v] *So Absalom fled and went to Geshur and was there three years;*[8] and it is written [vi] *So Absalom dwelt two full years in Jerusalem, and saw not the king's face;*[9] and it is written, [vii] *And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron;* and it is written,[10] [viii] *And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city and put his household in order, and hanged himself;*[11] and it is written, [ix] *Blood;*

(1) I.e., she becomes a harlot, whom a priest may not marry (Lev. XXI, 7).
(2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less that eight, Beth Shammai agree that she is not. (3) When a boy of that age could cause conception.
(4) II Sam. XI, 3. (5) Ibid. XXIII, 34. (6) Ibid. XII, 25. (7) Ibid. XIII, 23.
(8) Ibid. 38. (9) Ibid. XIV, 28. (10) Ibid. XV, 7. (11) Ibid. XVII, 23.

Sanhedrin 69b Pederasty permitted.

in a place where he must die]; [77a] then with respect to damages, wherein unwitting damage is treated as deliberate, and an accident as intention,[1] surely he is liable for confining [the animal].

'R. Aha b. Rab ruled that he is not liable.' Said R. Mesharshia: Why does my grandfather[2] rule him not liable?—Because of the verse, [*Or in enmity he smite him with his hand, that he die:*] *He that smote him shall surely be put to death: for he is a murderer:*[3] only a murderer has the law made liable for confining, but not one who causes damage thereby.

Raba said: If one bound his neighbour and he died of starvation, he is not liable to execution. Raba also said: If he bound him in the sun, and he died, or in a place of intense cold and he died, he is liable; but if the sun was yet to appear, or the cold to make itself felt, he is not.[4] Raba also said: If he bound him before a lion, he is not liable:[5] before mosquitoes, [who stung him to death] he is. R. Ashi said: Even before mosquitoes, he is not liable, because these go and others come.[6]

It has been stated: If one overturned a vat upon a man [who then died of suffocation], or broke open a ceiling above him,[7] Raba and R. Zera [differ]: One ruled that he is liable, the other that he is not. It can be proved that it was Raba who ruled that he is not liable, for he said: If one bound his neighbour and he dies of starvation, he is not liable.[8] On the contrary, it can be

(1) It being a general principle that a man is liable for any damage he does, no matter how, B.K. 26*b*. (2) R. Aha b. Rab was a Babylonian amora of the fourth century, and the grandfather of R. Mesharshia. (3) Ibid. The first half of the verse extends the law to confining one's neighbour in a place of death. (p. 519). (4) I.e., he is liable only if the place was already exposed to heat or cold. But if it was merely destined to become hot, the sun not yet having risen, he is not liable. In the first case, he is regarded as a direct murderer, in the second, as an indirect cause. That is the general reason for the exemptions taught in this passage. (5) Because he could not have saved himself in any case. [Raba probably refers to a prisoner thrown into an arena to be torn by lions.] (6) I.e., the mosquitoes before which the prisoner was bound do not kill him entirely, as there is a continuous coming and going. Hence it is similar to binding one in a place where the sun will appear, but has not yet done so. (7) So that the cold entering therein, killed him. (8) This is similar: he did not kill him but indirectly caused his death.

shewn that R. Zera ruled that he is not liable. For R. Zera said: If one led his neighbour in to an alabaster chamber[1] and lit a candle therein, so that he died [of the fumes], he is liable. Now, the reason is only that he lit a candle that he is liable;[2] but had he not lit a candle [and the prisoner died of the natural heat and lack of air], he would be exempt![3]—I will tell you: In that case, without a candle, the heat would not have commenced [its effects] [77b] immediately [he placed him therein];[4] but in this case [of placing the upturned vat over him] the heat commences immediately.

(Mnemonic: *Ladder, shield, balsam, in a wall.*)

Raba said: If one thrust his neighbour into a pit, in which there was a ladder [so that he could have climbed out], and then another came and removed it, or even if himself hastened to remove it, he is not liable [for the victim's death], because when he threw him in he could have climbed out. Raba also said: If one shot an arrow at his neighbour, who was holding a shield, but another came and snatched it away, or even if he himself [the thrower] hastened to do so, he is not liable, because when he shot the arrow its force was spent.[5]

Raba also said: If one shot an arrow at his neighbour, who had balsam in his hand [wherewith he could have healed the wound], but another dashed it out of his hand, or even if he himself [the thrower] did so, he is not liable, because when he did it he could have been healed. R. Ashi said: Therefore this holds good even if there was balsam in the market.[6] R. Aha the son of Raba asked R. Ashi: What if he came across the

(1) Which was then hermetically sealed, so that no fumes could escape. (2) This being considered active murder under the circumstances. (3) Thus R. Zera maintains that no penalty is incurred for indirectly causing one's death. (4) [By consuming the oxygen, the fire immediately produces effects of asphyxiation but without fire such effects are not immediately felt.] (5) Lit., 'broken' as at the time it was released there was a shield to prevent its killing. (6) I.e., if when the arrow was thrown, a healing ointment could have been procured sufficiently quickly to prevent death, the attacker is not liable, even if for some reason the ointment became subsequently unavailable.

Sanhedrin 77a-77b "Indirect" murder permitted.

in a slanting direction and killed a man, he is liable. Mar son of R. Ashi asked R. Papa. Why so? Because it is by his agency! But if so, it should go upwards;[1] [78a] whilst if it is not by his agency, it should fall [vertically] down?[2]—But it is through his agency, though weakened.[3]

Our Rabbis taught: If ten men smote a man with ten staves, whether simultaneously or successively, and he died, they are exempt. R. Judah b. Bathyra said: If successively, the last is liable, because he struck the actual death blow.[4] R. Johanan said: Both derive [their rulings] from the same verse, *And he that killeth* kol nefesh[5] [lit., '*all life*'] *of man shall surely be put to death*.[6] The Rabbis maintain that *kol nefesh* implies the whole life;[7] but R. Judah b. Bathyra holds that *kol nefesh* implies, whatever there is of life.[8]

Raba said: Both agree that if he killed a *terefah*,[9] he is exempt; if he slew one who was dying through an act of God,[10] he is liable; their dispute refers only to one who was dying through man's act:[11] the one likens him to a *terefah*,[12] the other to a person dying naturally. Now, he who likens him to a *terefah*, why does he not liken him to a person dying naturally?—Because no injury has been done to the latter; but an injury has been done to this one. Whilst he who likens him to a person dying naturally, why does he not liken him to a *terefah*?—A *terefah* has his vital organs affected[13], but this one has not.[14]

(1) For he had exerted himself to cause it to go up, not down. (2) Not in a slanting direction. (3) I.e., most of the force with which he threw it was already expended, but sufficient was left to impel it in the direction in which it fell. (4) Lit., 'brought his death near'; v. B.K. 26*b*. (5) כָּל נֶפֶשׁ (6) Lev. XXIV, 17. (7) Hence, if ten men assailed him successively, he was already nearly dead when the last smote him: therefore the last too is exempt. (8) I.e., however little life the man has, even if he is nearly dead, the man who actually kills him is liable. (9) V. Glos. When used of a person, it means that he was suffering from some fatal organic disease, recovery from which is impossible. (10) I.e., naturally, through age or weakness, but without an organic disease or wound. (11) As here: nine men had smitten him, and though not actually a *terefah*, he was already at the point of death. (12) Hence his slayer is exempt. (13) Lit. 'cut'. (14) Although suffering very much from the successive blows, and on the point of death, no vital organ, e.g., the heart or lungs, is injured, as in the case of a *terefah*.

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is far.[1] The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*[2]

R. Nahman said: If he [the Messiah] is of those living [to day], it might be one like myself, as it is written, *And their nobles shall be of themselves, and their governors shall proceed from the midst of them.*[3] Rab said: If he is of the living, it would be our holy Master;[4] if of the dead, it would have been Daniel the most desirable man.[5] Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us,[6] as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them:*[7] not 'I raised up', but *'I will raise up'* is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince* [*nasi*] *for ever?*[8]—E.g., an emperor and a viceroy.[9]

R. Simlai expounded: What is meant by, *Woe unto you, that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.?*[10] This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?'[11] [99*a*] And thus a *Min*[12] said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.'[13] 'You curse me,' he exclaimed. He retorted, 'It is but a verse: *For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee.*'[14]

It has been taught: R. Eliezer said: The days of the Messiah

(1) Lam. I, 16. (2) Isa. LIII, 4. (3) Jer. XXX, 21: this description fitted R. Nahman, who, as the son-in-law of the Resh Galutha, enjoyed great power and prestige. (4) I.e., R. Judah the Nasi, generally called Rabbi *par excellence*. (5) [Preferably, if of the living, our holy Master (would be the type) of the Messiah; if of the dead, Daniel.] (6) Lit., 'for them'. (7) Ibid. XXX, 9. (8) Ezek. XXXVII, 25: prince (*nasi*) is a lower title than king. (9) The second David shall be the king, and the former David shall be his viceroy. (10) Amos V, 18. (11) Thus Israel should hope for the redemption, because it will be a day of light to them: but why should the Gentiles, seeing that for them it will be a day of darkness? (12) V. p. 604, n. 12. (13) Alluding to the questioner and his companions. (14) Isa. LX, 2.

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[strength] belongs.[1] And what is the meaning of *'and all faces are turned into paleness?'*—R. Johanan said: [This refers to God's] heavenly family [i.e., the angels] and his earthly family [i.e., Israel,] when God says, These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter?[2] R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.'[3]

R. Giddal said in Rab's name: The Jews are destined to eat [their fill] in the days of the Messiah.[4] R. Joseph demurred: Is this not obvious; who else then should eat—Hilek and Bilek?[5]—This was said in opposition to R. Hillel, who maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah.[6]

Rab said: The world was created only on David's account.[7] Samuel said: On Moses' account;[8] R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name?—The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come.*[9] The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure for ever:*[10] *e'er the sun was, his name is Yinnon.*[11] The School of R. Ḥaninah maintained: His name is Ḥaninah, as it is written, *Where I will not give you Ḥaninah.*[12] Others say: His name is Menaḥem the son of Hezekiah, for it is written, *Because Menaḥem* ['the comforter'], *that would relieve my soul,*

(1) I.e., the Almighty himself bewails Israel in the power of the Gentile. (2) To avenge the wrongs suffered by the Jews. Because the suffering would be so great that even the Almighty would lament it, R. Johanan desired to be spared the Messiah's coming. (3) The horse is made to replace it, but when the ox recovers, it is difficult to remove the horse. So the Israelites, having fallen, were replaced in power by the Gentiles: but on their recovery, it will be difficult to remove the Gentiles from their position without inflicting much suffering. (4) I.e., the years of plenty which the Messiah will usher in will be enjoyed by the Israelites. (5) Two fictitious names—'any Tom, Dick and Harry'— shall these years be enjoyed indiscriminately by anyone? (6) Therefore R. Giddal puts it in the future. (7) That he might sing hymns and psalms to God. (9) That he might receive the Torah. (4) Gen. XLIX, 10. (10) E.V. *'shall be continued'*. (11) Ps. LXXII, 17. (12) Jer. XVI, 13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

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his reward for the twenty-four thousand Israelites whose destruction he had encompassed.[1] Mar Zuṭra b. Tobiah remarked in Rab's name: This is what men say, 'When the camel went to demand horns, they cut off the ears he had.'[2]

Balaam also the son of Beor, the soothsayer, [*did the children of Israel slay with the sword*].[3] A soothsayer? But he was a prophet!—R. Johanan said: At first he was a prophet, but subsequently a soothsayer.[4] R. Papa observed: This is what men say, 'She who was the descendant of princes and governors, played the harlot with carpenters.'[5] [106b] *Did the children of Israel slay with the sword among them that were slain by them.*[6] Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation.[7]

A certain *min*[8] said to R. Ḥanina: Hast thou heard how old Balaam was?—He replied: It is not actually stated, but since it is written, *Bloody and deceitful men shall not live out half their days,*[9] [it follows that] he was thirty-three or thirty-four years old.[10] He rejoined: Thou hast said correctly; I personally have seen Balaam's Chronicle, in which it is stated, 'Balaam the lame was thirty years old when Phinehas the Robber killed him.'[11]

(1) V. ibid, XXV, 1-9: since Israel was thus seduced and punished through his advice, as stated above, he demanded payment. (2) So Balaam, demanding a reward, lost his life. (3) Joshua XIII, 22. (4) As a punishment for wishing to curse Israel he was degraded from a prophet to a soothsayer. (5) 'Ship-draggers,' (v. Rashi). Herford, *Christianity in the Talmud*, p. 48, suggests that Balaam is frequently used in the Talmud as a type for Jesus (v. also pp. 64-70). Though no name is mentioned to shew which woman is meant, the mother of Jesus may be alluded to, which theory is strengthened by the statement that she mated with a carpenter. (The Munich MS. has גבר in the margin instead of גברי, i.e., singular instead of plural.) (6) Ibid. (7) This is suggested by the use of the plural '*among them that were slain by them*,' intimating that the various deaths inflicted upon others were all suffered by Balaam. Thus he was hung (strangulation), a fire was lit under him (burning), his head was struck off (decapitation), and then he was allowed to fall to earth (stoning); v. *Supra* 45a. (8) Heretic, v. Glos. (9) Ps. LV, 24. (10) cf. p. 471, n. 1. (11) [According to the view that all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phinehas the Robber is thus taken to represent Pontius Pilatus, and the Chronicle of Balaam probably to denote a Gospel (v. Herford *op. cit.* 72ff.). This view is however disputed by Bacher and others: cf. Ginzberg, *Journal of Biblical Literature*, XLI, 121.]

Sanh.106a-106b The degrading death of Jesus Christ.

Appendix Two

When Rabbah b. Bar Hana came[1] he stated in the name of R. Johanan: Consummation in the case of a designated bondmaid is constituted by the insertion of the corona.

R. Shesheth raised an objection: '*Carnally*[2] implies that guilt is incurred only when intercourse was accompanied by friction';[3] does not this refer to friction of the membrum!—No; friction of the corona.

When R. Dimi came[1] he stated in the name of R. Johanan: The first stage is constituted by the insertion of the corona. They said to him: But, surely, Rabbah b. Bar Ḥana did not say so!—He replied: Then either he is the story-teller[4] or I.[5]

When Rabin came[1] he stated in the name of R. Johanan, 'The first stage is constituted by the insertion of the corona'. He is certainly in disagreement with the report of Rabbah b. Bar Ḥana.[6] Must it be said, however, that he differs also from Samuel?[7]—No; [the entire process] from the superficial contact until the insertion of the corona is described as the first stage.[8]

When R. Samuel b. Judah came[1] he stated in the name of R. Johanan, 'The first stage is constituted by the insertion of the corona; and the final stage, by actual consummation. [56a] Beyond this, the act is no more than superficial contact and one is exonerated in regard to it'. He thus differs from Samuel.[7]

WHETHER HE PASSED ONLY THE FIRST, OR ALSO THE FINAL STAGE OF CONTACT HE CONSTITUTES THEREBY A KINYAN. In what respect is *kinyan* constituted?—Rab replied: *Kinyan* is con-

(1) From Palestine to Babylon. (2) Lev. XIX, 20, dealing with a designated bondmaid. (3) בִּירוּק, 'friction', Syr.-Aram. rt. מרק. So Golds. against Levy's (III, p. 260) *Ergiessung* which he regards as an error based on a misunderstanding of Rashi. (4) Lit., 'liar'. Rabbah b. Bar Ḥana was a well known teller of hair-raising stories (Cf. B.B. 73a ff), and sometimes made self-contradictory statements on questions of *halachah* also (cf. Ḥul. 97a, Ḳid. 75b). (5) Lit., 'I lied', i.e., they had his word against Rabbah b. Bar Ḥana's, and it was for them to decide the report of which of them was the more reliable. (6) Who regards this act as consummation. (7) Who reported that superficial contact alone constitutes the first stage. (8) On this both Samuel and Rab.a agree.

Yebamoth 55b-56a Evasions of God's law concerning fornication.

'"*Unto him*", includes one who is adolescent'. But surely R. Simeon stated that '*virgin*' implied a perfect virgin![1]—His reason there is also derived from here, because he makes the following exposition: since [the Scriptural text], '*unto him*', was required to include one who is adolescent, it is to be inferred that '*virgin*' implies a perfect virgin.

It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest,[2] for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves,*[3] and Phinehas[4] surely was with them. And the Rabbis?[5]—[These were kept alive] as bondmen and bondwomen.[6] If so,[7] a proselyte whose age is three years and one day[8] should also be permitted!—[The prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him,*[9] but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves,*[3] but do not spare them if they have known. Consequently[10] it must be said that Scripture speaks of one who is fit[11] for cohabitation.[12]

It was also taught likewise: *And every woman that hath known man,*[9] Scripture speaks of one who is fit[12] for cohabitation. You say, 'Of one who is fit for cohabitation'; perhaps it is not so but of one who had actual intercourse?—As Scripture stated, *But all women children, that have not known man by lying with him,*[13] it must be concluded that Scripture speaks of one who is fit for cohabitation.[12]

(1) *Supra* 59a. One who is adolescent is no more a perfect virgin. (2) She is not regarded as a harlot. (3) Num. XXXI, 18. (4) Who was a priest. (5) How could they, contrary to the opinion of R. Simeon b. Yohai, which has Scriptural support, forbid the marriage of the young proselyte? (6) Not for matrimony. (7) That, according to R. Simeon, Num. XXXI, 18 refers to matrimony. (8) So long as she has '*not known man*'. (9) Num. XXXI, 17. (10) To reconcile the contradiction. (11) I.e., one who had attained the age of three years and one day. (12) Not one who had actually experienced it. (13) Implying that any grown-up woman is not to be spared, even if she *hath not known man*.

Yebamoth 60b **Sexual relations with three-year-old girls.**

Whence did they know?[1] — R. Ḥana[2] b. Bizna replied in the name of R. Simeon the Pious: They were made to pass before the front-plate.[3] If the face of anyone turned pale[4] it was known that she was fit for cohabitation; if it did not turn pale[4] it was known that she was unfit for cohabitation.

R. Naḥman said: Dropsy is a manifestation of lewdness.

Similarly, it is said, *And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him;*[5] whence did they know it?[6] R. Kahana replied: They made them sit upon the mouth of a wine-cask. [Through anyone who had] had previous intercourse, the odour penetrated; through a virgin, its odour did not penetrate. They should have been made to pass before the front-plate![7] — R. Kahana son of R. Nathan replied: It is written, *for acceptance,*[8] for acceptance but not for punishment. If so, the same should have applied at Midian also![9] R. Ashi replied: It is written, '*unto them*', implying *unto them*[10] for acceptance but not for punishment; unto idolaters,[11] however, even for punishment.[12]

R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yoḥai.[13] Said R. Zera to R. Jacob b. Idi: Did you hear this[13] explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day,[14] and Rabbi declared her eligible to live with a priest.[15]

(1) Which of the Midianite women, referred to in the texts quoted, was, or was not fit for cohabitation. (2) Cur. edd., 'Huna'. (3) ציץ, the gold plate which was worn by the High Priest on his forehead. V. Ex. XXVIII, 36ff. (4) Lit., '(sickly) green'. (5) Judges XXI, 12. (6) Cf. *supra* n. 1 *mutatis mutandis*. (7) As was done in the case of the Midianites (v. *supra*). (8) Ex. XXVIII, 38, referring to the front-plate. (9) Why then was the test there performed before the plate? (10) Israelites, as were the inhabitants of Jabesh-gilead. (11) As were the Midianites. (12) By the front-plate. (13) That a proselyte under the age of three years and one day may be married by a priest. (14) And was married to a priest. (15) I.e., permitted her to continue to live with her husband.

Yebamoth 60b **Sexual relations with three-year old girls.**

if one was a major and the other a minor, the latter is exempted and the former guilty; in our instance also the major is exempted, because both partners depend upon one another.[1]

IF ONE IS AWAKE AND THE OTHER ASLEEP, THE LATTER IS EXEMPTED. Is indeed in our instance a sleeping person guilty? Said Rab Judah in the name of Rab: This is meant: In the case of all forbidden connections, if one is awake and the other asleep, the latter is exempted and the former guilty, in our instance even the one awake is exempted, because they depend upon one another.

A Tanna recited before R. Shesheth: They have placed on an equal footing a consummated connection with a mere sexual contact, an intentional connection with an unintentional, a natural connection with a perverse one, and one performed while awake with one performed in sleep. He retorted: How is this meant? If it refers to a designated bondmaid, how does a consummated connection equal a mere sexual contact? In fact, a consummated connection is in the case of a designated bondmaid subject to the law, but a mere sexual contact is not. Similarly the statement that intentional connection equals unintentional [is wrong], for one is guilty only in the case of intentional connection but not otherwise Similarly the statement that natural connection equals perverse [is wrong], for with the designated bondmaid one is guilty only in the case of natural connection but not in the case of perverse connection, because it is written *'carnally'*. And then what is the meaning of the statement that a wakeful person equals a sleeping person? If on the other hand this dictum refers to other forbidden connections, how does it state consummated connection equals a mere sexual contact [11*b*]; the comparison should be in the reverse direction! Said the former: Shall I cancel the dictum?—He replied: No, this is meant: A consummated perverse connection with a designated bondmaid equals a natural sexual contact, when one is exempted because it is written, *'carnally'*; intentional perverse connection with a bondmaid equals unintentional connection, when one is exempted, because it is written, *'carnally'*; perverse

(1) As stated *supra*; whenever she is exempted from lashes he is also free from a guilt-offering.

Kerithoth 11a-11b Seduction of adolescent girls.

has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.[1] When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to[2] flesh. Some teach this teaching by itself:[3] [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH![4] Raba said. It means[5] this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this,[6] it is as if one puts the finger into the eye;[7] but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] 'a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Ḥama said: The difference of opinion[8] is [only] when he[9] knew her,[10] for R. Meir compares her[11] to a mature girl,[12] and

(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., 'is not in'. (3) I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., 'says'. (6) Lit., 'here', that is, less than three years old. (7) I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may

about joining them? He said: Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top, as it is written, *Her adversaries are become the head*[1] etc.; whoever harasses Israel becomes head. He asked him: [57a] What is your punishment [in the other world]? He replied: What I decreed for myself. Every day my ashes are collected and sentence is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever.*[2] He then asked: What is your punishment? He replied: With boiling hot semen.[3] He then went and raised by incantations the sinners of Israel.[4] He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple.

'Through a cock and a hen Tur Malka was destroyed'. How?—It was the custom that when a bride and bridegroom were being escorted a cock and a hen were carried before them, as if to say, Be fruitful and multiply like fowls. One day a band of Roman soldiers passed by and took the animals from them, so the Jews fell on them and beat them. So they went and reported to the Emperor that the Jews were rebelling, and he marched against them. There came against them one Bar Daroma[5] who was able to jump

(1) Lam. I, 5. (2) Deut XXIII, 7. (3) Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106a. (4) [MS.M. Jesus]. (5) Lit., 'Son of the South'.

Gittin 56b-57a Jesus in Hell.

Appendix Two

The Zohar

TRANSLATED BY HARRY SPERLING
AND MAURICE SIMON

FIVE VOLUMES
I

WITH AN INTRODUCTION BY

DR. J. ABELSON

the verse: "and the waters prevailed very much upon the earth" (Gen. VII, 19). The *Refaim* (lit. weak ones), the fourth section of the "mixed multitude", are those who, if they see Israel in trouble, abandon them, even though they are in a position to help them, and they also neglect the Torah and those who study it in order to ingratiate themselves with the non-Jews. Of them it is said, "They are *Refaim* (shades), they shall not arise" (Is. XXVI, 14); when redemption shall come to Israel, "all their memory shall perish" (*Ibid.*). The last section, the *Anakim* (lit. giants), are those who treat with contumely those of whom it is written, "they shall be as necklaces (*anakim*) to thy neck". Of them it is said, "the *Refaim* are likewise counted as *Anakim*", i.e. they are on a par with one another. All these tend to bring the world back to the state of "*tohu* and *bohu*", and they caused the destruction of the Temple. But as "*tohu* and *bohu*" gave place to light, so when God reveals Himself they will be wiped off the earth. But withal redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that "the Lord will have war against Amalek from generation to generation" (Ex. XVII,16).

The following is another explanation of the words: "These are the generations of heaven and earth." The expression "these are" here corresponds to the same expression in the text: "these are thy gods, O Israel" (Ex. XXXII, 4). When these shall be exterminated, it will be as if God had made heaven and earth on that day; hence it is written, "on the day that God makes heaven and earth". At that time God will reveal Himself with the Shekinah and the world will be renewed, as it is written, "for as the new earth and the new heaven, etc." (Is. LXVI, 22). At that time "the Lord shall cause to spring from the ground every pleasant tree, etc.", but before these are exterminated the rain of the Torah will not descend, and Israel, who are compared to herbs and trees, cannot shoot up, as is hinted in the words: "no shrub of the field was yet in the earth, and no herb of the field, etc." (Gen. II, 5), because "there was no man", i.e. Israel were not in the Temple, "to till the ground" with sacrifices.

According to another explanation, the words "no shrub of

Zohar I 25b — **Necessity of extermination of Gentiles**

the field was yet in the earth" refer to the first Messiah, and the words "no herb of the field had yet sprung up" refer to the second Messiah. Why had they not shot forth ? Because Moses was not there to serve the Shekinah—Moses, of whom it is written, "and there was no man to till the ground". This is also hinted at in the verse "the sceptre shall not depart from Judah nor the ruler's staff from between his feet", "the sceptre" referring to the Messiah of the house of Judah, and "the staff" to the Messiah of the house of Joseph. "Until Shiloh cometh": this is Moses, the numerical value of the two names Shiloh and Moses being the same. It is also possible to refer the "herbs of the field" to the righteous or to the students of the Torah. . . . [26*a*]

AND THE LORD GOD FORMED MAN. "Man" here refers to Israel, whom God shaped at that time both for this world and for the future world. Further, the word *vayizer* (and he formed) implies that God brought them under the ægis of His own name by shaping the two eyes like the letter *Yod* and the nose between like the letter *Vau*. . . . Forthwith at that time He planted Israel in the holy Garden of Eden, as it is said: "and the Lord God planted" (Gen. II, 8). The two names here refer to the Father and the Mother; the "Garden" is the Shekinah on earth, and "Eden" is the supernal Mother; "the man" is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus God at that time planted Israel as a holy shoot, as it is written, "the branch of my planting, the work of my hands, in which I glory".

AND THE LORD GOD CAUSED TO GROW. The two names may be referred to the Father and the Mother; "every pleasant tree" refers to the *Zaddik;* "good to eat" refers to the Central Column, through which He provided food for all, and from which alone the *Zaddik* is nourished, as the Shekinah from him. These have no need of the lower world, but, on the contrary, all below are nourished from him. For in this period of captivity the Shekinah and "the Life of the universe" are only nourished by the eighteen blessings of

Zohar I 25b-26a Only Israel called "man."

moon which is the basis of reckoning. Consider this. There is a certain point which is the beginning of number, and which cannot be further analysed. There is one point above, unrevealed and unknowable, which is the starting-point for numbering all entities hidden and recondite. Corresponding to it there is a point below which is knowable and which is the starting-point for all calculation and numbering; here, consequently, is the place for all measurements and determinations of seasons and intercalary days and festivals and holy-days and Sabbaths. Israel who cleave to God reckon by the moon, and so they ascend above, as it is written, 'and ye who clave unto the Lord your God, etc.' (Deut. IV, 4).

LET THE WATERS TEEM WITH SWARM OF LIVING CREATURES. R. Eleazar said: 'We have already explained that these (lower) waters teemed and produced, like those above; and so it is agreed.' AND BIRDS TO FLY ABOVE THE EARTH. The form *yeofef* (to fly) is peculiar. R. Simeon said: 'There is here a mystic allusion. "Birds" refers to the angel Michael, of whom it is written, "And one of the Seraphim flew to me" (Is. VI, 6). "To fly" refers to Gabriel, of whom it is written, "The man Gabriel whom I had seen at first in a vision being caused to fly quickly." (Dan. IX, 21).' UPON THE EARTH: R. Abba says, 'This is Raphael (lit. healer of God), who is charged to heal the earth, and through whom the earth is healed so as to furnish an abode for man, whom also he heals of his maladies.' ON THE FACE OF THE FIRMAMENT OF THE HEAVEN: this is Uriel. (All these names can be found in the text.) Hence the text proceeds: AND GOD CREATED THE GREAT SEA-MONSTERS. Said R. Eleazar: 'These are the seventy great chieftains appointed for the seventy nations, and for this they were created, to be in control of the earth.' AND EVERY LIVING CREATURE THAT MOVETH: these designate Israel, whose [47a] souls actually are derived from the 'living' (*hayah*) of which we have spoken, and who are called 'one nation on the earth'. WHICH THE WATERS BROUGHT FORTH ABUNDANTLY AFTER THEIR KINDS. This designates those who study the Torah. AND EVERY WINGED FOWL AFTER ITS KIND:

Zohar I 46b-47a Only Israel fully human.

these are the righteous among them, in virtue of whom they are 'living soul'. According to another explanation, these are the angels sent as God's messengers into the world, of whom we have already spoken. R. Abba said that 'living soul' designates Israel because they are children to the Almighty, and their souls, which are holy, come from Him. From whence, then, come the souls of other peoples? R. Eleazar said: 'They obtain souls from those sides of the left which convey impurity, and therefore they are all impure and defile those who have contact with them.'

AND THE LORD SAID, LET THE EARTH BRING FORTH LIVING SOUL, ETC. This includes all the other animals (except man), each after its kind. R. Eleazar said: 'The repetition of the words "after its kind" confirms what we have said before, that "living soul" refers to Israel, who have holy living souls from above, and " cattle and creeping thing and beast of the earth" to the other peoples who are not "living soul", but who are as we have said.'

LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, i.e. partaking of six directions, compounded of all, after the supernal pattern, with limbs arranged so as to suggest the esoteric Wisdom, altogether an exceptional creature. 'Let us make man': the word *adam* (man) implies male and female, created wholly through the supernal and holy Wisdom. 'In our image, after our likeness': the two being combined, so that man should be unique in the world and ruler over all.

AND GOD SAW ALL (*eth kol*) THAT HE HAD MADE, AND BEHOLD, IT WAS VERY GOOD. Here the word 'very' makes good the omission of the words 'that it was good' in the account of the second day. On the second day death was created, and, according to our colleagues, the expression 'very good' refers to death, 'And God saw, etc.' Assuredly He had seen all before, but the Scripture here indicates by the accusative particle *eth* that God now saw also all the generations which were to be, and everything which was to happen in the world

Zohar I 47a **Israel destined to rule the rest of creation, including Gentiles.**

ספר
תולרות ישו:

THE

GOSPEL

ACCORDING TO THE

JEWS,

CALLED

TOLDOTH JESU,

THE GENERATIONS OF

Jesus.

NOW FIRST TRANSLATED FROM THE HEBREW.

When righteous men do rejoice, there is great glory: *but when the wicked rise, a man is hidden.*

PROVERBS, chap. 28, ver. 12.

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1823.

The GOSPEL according to the JEWS.

ספר
תולדות ישו:

THE BOOK OF THE GENERATIONS OF JESUS.

CHAPTER I.

1 Joseph Pandera a profligate. 5 Mary a woman's hair-dresser 12 is beguiled by Pandera 20 and proves with child.

IN the six hundred and seventy-first year of the fourth period of a thousand years, in the days of King Jannæus, who is also called Alexander, there was a great breach, because of the enemies of Israel.

2. For there sprung up a certain profligate worthless fellow, from the lopped down stem of the tribe of Judah, and his name was Joseph Pandera.

3. He was of a lofty stature, strong, and of uncommon beauty, and he had passed the greatest part of his life in adultery and uncleanness, in robbery and in violence.

4. His dwelling was in Bethlehem Judah, and there lived near him a widow, and she had a daughter, named Mary.

5. She is that Mary, a woman's hair-dresser, of whom mention is sometimes made in the Talmud.

6. When she had grown up, her mother betrothed her to a young man, of great modesty and meekness, who feared God, and was called Jochanan.

7. Now it came to pass when Joseph was passing Mary's door, that he beheld her, and evil desires were kindled in him, so that he was continually passing backwards and forwards.

8. After these things, the mother said to him, Why are you thus wasted away? He answered and said, I am dying for the betrothed Mary.

9. Then the Mother said, Do not torment your soul on that account, see that you enjoy her, and do with her what shall seem good.

10. Joseph Pandera followed her advice, and went often to the door of Mary's house, and found no convenient season.

11. But at last, on the evening of a Sabbath-day, he met with Mary, sitting before the door.

12. Whereupon he went into the house with her; and in a bed-chamber, which was close to the door, they both got upon the bed together: for she thought that he was Jochanan, who was betrothed to her.

13. Then she said to the man, Touch me not, I am unclean, but he did not mind her, and when he had had his will with her, he quitted the house.

14. About the middle of the night his evil desires were again kindled in him.

15. He arose therefore from sleep, and went to Mary's house, and he went into the bed-chamber to do again what he had done before.

16. But the girl was greatly troubled, and said, What is this, my lord, that you come to me twice in the same night? I have never had it till now, from the time when I was betrothed to you. Nevertheless he in silence did it a second time, and uttered not a word.

18. Therefore Mary complained, How long will you keep adding sin to sin? Did I not tell you long ago that I am unclean?

19. Yet he did not regard her words, but satisfied his desire, and afterwards went his way.

20. After the space of three months it was told to Jochanan, Behold your espoused has a big belly.

21. Jochanan being exceedingly terrified, went to Simeon, the son of Schetach, his master, and told him the whole matter, and asked him, What is to be done?

22. His Master answered, Whom do you suspect.

23. Then Jochanan said, I suspect no one but Joseph Pandera, who is a great whoremonger, and lives near her house, and in the neighbourhood.

24. His master said to him, My son, take my counsel, and be silent: for if he has known her once, it can never be that he does not purpose to know her again, shew yourself crafty in this, bring witnesses, and carry him before the Great Council.

25. The young man departed and went home; and was much afflicted.

26. And when he knew that she was with child, then Jochanan considered with himself, now will men say, that I have gotten her with child; so through too great modesty and shame, he left Judæa and went to Babylon, and fixed his dwelling there.

CHAP. II.

1 *Mary is delivered of a son, who is called Joshua,* 4 *he affronts the elders* 14 *who call him Jesus.* 15 *Jesus flies to Galilee,* 16 *returns to Jerusalem, and obtains the unutterable name.*

AFTERWARDS Mary brought forth a son, and called his name Joshua, after her uncle her mother's brother.

2. The boy grew up, and his mother hired him a master, and his name was Elchanan, and the boy learnt, and he had a good heart to comprehend things.

3. And it came to pass, that once he passed certain elders of the Council of Jerusalem.

4. And it was the custom that whoever passed those elders should cover his head, and should bow down his body, bend his knee, and do them honour.

5. But that boy, when he walked before them, uncovered his head, and did honour to his master only.

6. Then they all began to say, Because this fellow has so much impudence, he is most likely born of an adulteress.

7. But one of them said, By all means he is born of an adulterous and menstruous woman.

8. Then Simeon, the son of Schetach, also said, I remember now, some years since, my disciple, Jochanan, came to me, and complained in these words:

9. Woe is me, for the insult and disgrace which I suffer! for Mary, my betrothed (she was the mother of that boy) is big with child by another man, and not by me, and hence came that boy.

10. And I asked him whom he suspected, and he answered Joseph Pandera, for he was her neighbour.

11. When her pregnancy had become known, Jochanan went away, therefore, to Babylon through shame, and still tarries there.

12. Then they all added, If these things are so, truly he is born of an adulteress and menstruous woman.

13. And they blew three hundred trumpets, and they proclaimed, that he was born of an adulteress, and not fit to enter into the congregation.

14. And they called his name *Jesus*, as a sign, that he was a man whose name and memory ought to perish.

15. When Jesus knew that he was declared unworthy to be admitted into the congregation, he took to flight, grieving in his heart, and went into Upper Galilee, and dwelt there many years.

16. At that time there was engraven in the temple the unutterable name of God upon the stone of the foundation.

17. For when King David was digging the foundation, he found there a certain stone upon the mouth of the abyss, on which was seen engraven the name of God.

18. And he took it from thence, and placed it in the Holy of Holies.

19. And the wise men were afraid lest inquisitive young men should learn this name, and lay waste the world (which God forbid!)

20. And they constructed by enchantments two brazen lions, which they placed before the door of the Holy of Holies; the one on the right hand, the other on the left.

21. If therefore any one should enter in and learn the sacred name, the lions would roar at him as he went out, and would cause, through extreme fear and consternation, that the name should escape from his mind, and that a forgetfulness concerning it should come over him.

22. Nevertheless, when the report that Jesus was a bastard had spread abroad, he left Upper Galilee, and came privately to Jerusalem.

23. He entered into the Temple, learnt there the sacred letters, and when he had written the unutterable name upon parchment, uttering the name that he might not feel pain, he cleaved his flesh, and concealed there the parchment with its mysteries.

24. Afterwards having uttered that name, he made the flesh to heal.

25. He must of necessity have entered the Temple by magic art and the power of enchantments; for, if it had been otherwise, how would the sacred priests, the progeny of Aaron have permitted him to enter?

26. It is therefore manifest, that he did all these things by means of an unholy name and by magic art.

27. The lions roared at him as he went out at the door, hence he forgot the name.

28. Therefore he went out of the city, and having cut open the flesh, he drew forth the writing, and when he

and cried with a loud voice, Where are they, who say of that son of an adulteress and menstruous woman, that he is the Son of God? Cannot I, who am flesh and blood, do all that Jesus has done?

31. And this saying came before the face of the Queen and the rulers; and Judas was brought before the face of the Queen and the wise men and the elders of Jerusalem followed after him.

32. And the Queen sent after Jesus, and said to him, Do as you did before? And he worked his miracles before the people.

33. And Judas said to the Queen, and to all the people, Let not any thing that this bastard does, enter into your hearts, for if he fix his nest amongst the stars, I will cast him down from thence.

34. And Jesus said to all the people, Have you not been from the beginning a stiff-necked people, from the day when I first saw you?

35. And Judas said unto him, Do you still continue in your abominations? You are the son of an adulterous and a menstruous woman.

36. Did not our master, Moses, say, concerning you, If your brother, the on of your mother, tempt you, saying, &c. you shall lead out this man and stone him with stones that he die, and you shall remove, &c.

37. And that son of an adultress and menstruous woman, answered him and said, Did not Esaias prophecy concerning me, and David my forefather, The Lord said to me, thou art my son, this day have I begotten thee, &c.

38. And in another place he saith, The Lord said unto my Lord, sit thou on my right hand. Now therefore I will ascend to my father which is in heaven, and I will sit on his right hand, and your eyes shall see it; and you, Judas, shall not come there.

39. And Jesus uttered the great name, and a wind came and placed him between the heaven and the earth.

40. Then Judas also uttered the name, and a wind came and placed him in like manner between the heaven and the earth; and they were flying about in the region of air.

41. And all who saw them were greatly astonished; and Judas uttered again the name, and attacked Jesus to cast him down to the earth.

42. And Jesus in like manner uttered the name to endeavour to cast down Judas to the earth; and they were kicking up a dust the one with the other.

43. And when Judas saw that he was not able to put a stop to the exploits of Jesus, he pissed upon Jesus, and they became both unclean, and fell to the earth, and were both unable to use the admirable name until they were washed, because they were unclean.

44. And they sentenced Jesus with the sentence of death. And they said to him, If you would deliver yourself, do now before us, as you did in the beginning.

45. And Jesus saw that he was not able to do it, and he raised his voice in lamentations, and said, Concerning me my forefather David prophecied, For thy sake are we slain all the day long, &c.

46. And it came to pass, when his disciples saw these things, and his wicked gang, that they exposed their lives to death, and waged war with the elders of Jerusalem, and the wise men, and enabled Jesus to escape out of the city.

CHAP. V.

1 *Jesus is purified in the Jordan,* 2 *causes the two mill-stones to swim.* 8 *Judas takes the unutterable name from Jesus.* 9 *Jesus and his disciples are troubled,* 19 *they disguise themselves.* 20 *and go to Jerusalem.*

AND Jesus hastened and came to the Jordan, and washed himself, and purified his face, and uttered the name, and worked miracles as in the beginning.

2. And Jesus went away, and took two mill-stones, and made them swim upon the face of the waters, and sat upon them, and caught fish before the face of his gang, and they eat them.

3. And the fame of this thing came to Jerusalem, and the godly and wise men lamented, and said, Who is the man who will place his life in his hand, and will go and take away the great name from the son of an adulteress and menstruous woman.

4. Behold we are pledges to him, that he shall obtain life in the world to come.

5. And Judas said: I will go. And they said, Go in peace.

6. And Judas went, and he was not known amongst the wicked men.

7. And it came to pass in the middle of the night, that God sent a great sleep upon that bastard; for Judas had inchanted the Angel of the power over sleep.

8. And Judas came to the tent of that

made of them a crowp, and they placed it upon his head.

7. And the bastard was thirsty, and said to them, Give me a little water to drink, and they gave him vinegar to take, and when he had drank it he cried out with a great voice, saying:

8. Concerning me my forefather David prophecied, They gave in my meat gall, and when I was thirsty, they offered me vinegar to drink.

9. And they said to him, If you are a God why did you not tell us before you drank it, that it was vinegar?

10. And they said to him, How you stand upon the door of your sepulchre, and no one has turned you to repentance.

11. And Jesus lifted up his voice, and lamented and said, My God, my God, why hast thou forsaken me?

12. And they said to him, If you are the Son of God, why do you not deliver your soul out of our hands?

13. And Jesus said, My blood will expiate those who come into the world, as Esaias prophesied: By his stripes are we healed.

14. And they took Jesus and brought him before the greater and the lesser Council; and they sentenced him with the sentence of death to stone him with stones, and to hang him.

15. And that day was the evening of the passover and it was the evening of the Sabbath. And they took him to the place of stoning, and they stoned him with stones, and he died.

16. And the wise men said that he was to be hanged upon a tree, and there was no tree that would receive him, but it broke under him.

17. And his disciples saw it, and lamented and said, See the righteousness of our Lord Jesus for no tree will receive him.

18. They knew not that he had inchanted all the trees at the time when the name was in his hand; for he knew his sentence, which would be passed upon him, according as it is written:

19. If there shall be in a man a sin worthy to be sentenced to death, and he be delivered to death, he shall be hanged, &c.

20. And Judas saw that no tree would receive him, and he said to the wise men, See the heart of this bastard, for he has inchanted all trees, so as not to receive him.

21. And behold, there is in my garden the stalk of a great cabbage (1), I will go and bring it, perhaps it will receive him.

22. And the wise men said, Go, do as you have spoken:

23. And Judas agreed, and brought the stalk, and Jesus was hanged upon it.

24. And it came to pass that at the time of evening the wise men said, Let us not determine to neglect one thing of the law concerning this bastard, although he deceived men; let us do unto him according to the law.

25. And they buried the bastard in the place where they had stoned him.

CHAP. VII.

1 *His disciples mourn for him.* 2 *Judas secretes the body.* 8 *The Queen is troubled,* 15 *and threatens the elders.* 29 *Judas gives up the body.*

AND it came to pass in the middle of that night that his disciples came and sat upon his sepulchre, and lamented with a great lamentation and wept over him.

2. And Judas saw this thing, and he took the body and buried it in his garden, in the place of a stream of water.

3. For he turned the water one way for a while, and after he had buried him, he turned the stream of water over him as it was in the beginning.

4. And it came to pass on the morrow when they came and sat and wept, that he said to them, Why do you weep? Search and see the man who is buried.

5. And they searched and found him not in the sepulchre, and the wicked multitude shouted, He is not in the sepulchre, but has ascended into heaven.

6. For thus he prophecied concerning himself when he was alive, and said, Who will receive me, &c.

7. And the Queen heard these words, and sent for the wise men of Israel, and they came before her face, and the Queen said to them,

8. The man, who you said was an enchanter and a deceiver of men, what have you done to him?

9. And they said to her, We have buried him according to the law.

10. And she said to them, Bring him to me. And they went and sought for him in the sepulchre, and they found him not.

11. And they came before the face of the Queen and they said, We know not who has taken him out of his sepulchre.

(1) *Stalk of a great cabbage*, or rather stem of a cabbage tree, a species of palm which grows to the height of ten or twelve feet.—Editor.

Jesus is crucified on a cabbage stalk.
Judas uses His body for irrigation.

12. And the Queen answered them, and said, He was the Son of God, and he has ascended to his father, which is in heaven.

13. For thus he propheeied concerning himself, Who will receive me, &c.

14. And they answered her, Let not such words as these ascend into your heart, for he was an enchanter; and moreover the wise men have proved concerning him, that he was the son of an adulteress and a menstruous woman.

15. And the Queen answered, Why do I tarry in speaking with you; for, if you will bring him here, you shall be harmless, but if not, I will not leave one of you remaining.

16. And they all answered her, and said, Give unto us time that we may know how his word will fall out; perhaps we shall find him there, and if not, do as shall be good in your eyes.

17. And she gave to them the time of three days. And the wise and godly men went from the Queen, grieving in heart, and they lamented, for they knew not what to do.

18. And they appointed a fast. And it came to pass when the time drew nigh and they found him not, that many went from Jerusalem to escape from the face of the Queen.

19. And there went also after them, an elder, and his name was Rabbi Tanchuma.

20. And it came to pass as he wandered in the fields here and there through much grief, that he saw Judas sitting in his garden and eating.

21. And Rabbi Tanchuma said to him, What is this Judas, why do you eat, and all Israel fasts and abides in grief?

22. And Judas trembled and said, Why is this, Lord, why do they fast?

23. And Rabbi Tanchuma said to him, That bastard is the cause, whom they hanged and buried in the place of stoning.

24. He has perished, and we know not who has taken him from his sepulchre; and that impious multitude say that he has ascended into the firmament, and the Queen says, that she will slay all Israel unless he be found.

25. And Judas answered and said, If they find the son of an adulteress and menstruous woman will there be safety to Israel?

26. And Rabbi Tanchuma said to him, Yea if he be found, there will be safety to Israel.

27. And he said, Come, and I will shew you the man whom you seek, for I stole that bastard from the sepulchre.

27. For I feared lest his impious multitude should steal him from the sepulchre; and I buried him in my garden, and I turned the stream of water upon him.

28. And Rabbi Tanchuma hastened and went and made plain these words to the wise men of Jerusalem.

29. And they came all, like one man; and they tied him to the tail of a horse, and they drew him, and brought him before the face of the Queen, and said,

30. Behold this is the man of whom you said, that he had ascended into the firmament.

31. And the Queen saw him, and was put to shame for she knew not how to answer a word.

32. And as they brought him by dragging him, the hair of his head was torn off; wherefore the Christian Priests now shave their hair in the middle of their heads to remember the word of Jesus.

CHAP. VIII.

1 *Contention with the Nazarenes.* 6 *Israel goes astray.* 11 *The elders pray to the Lord.*

AND it came to pass after these words, that the contention between the Nazarenes and the Jews became great, so as to separate them; for whenever a Nazarene saw a Jew, he slew him.

2. And this zeal grew and increased for thirty years.

3. And the Nazarenes gathered themselves together by thousands and by tens of thousands, and they prevented Israel from going up to the feast.

4. And the zeal was great in Israel, like the day when the (golden) calf was made in Israel; and there were none who knew what to do.

5. And this faith increased and grew, and there went forth twelve impious sons of robbers, and they went into twelve kingdoms, and they spread amongst men the propheeies of falsehood.

6. And Israel went astray after them, and they were men of name, and they confirmed the faith of Jesus.

7. For they said, that they were apostles of the hanged man; and was there gathered together after them a great multitude of the sons of Israel.

8. And the wise men saw this evil word, and it was very evil to them; for an abomination was done in Israel.

9. And each man said to his neighbour, Woe to us we have sinned, so

Jesus dragged by His hair from the tail of a horse.

GLOSSARY

Amora (pl. Amoraim), talmudic scholars in Palestine and Babylon during the 3rd to 6th centuries who compiled the *Gemara.

Anti-Gentilism, the racistic belief that Gentiles are, by virtue of birth, inferior, gullible, or persecutive.

Anti-Semitism, the racistic belief that Jews are, by virtue of birth, degenerate, grasping, or subversive. The term, however, is erroneously applied to those who criticize the *behavior* of Jews or the State of Israel.

Ashkenazi (p. Ashkenazim), German or West-, Central-, or East-European Jewish proselytes descended from the Khazar nation, converted to Judaism in the 8th century A.D. The great majority of Eastern European Jews are Ashkenazim.

Bar, "son of. . .," often appearing in Jewish names.

Bar mitzvah, ceremony marking the initiation of a boy of 13 into manhood within the Jewish community.

Ben, son of. . .," often appearing in Jewish names.

Beth din, (pl. battei din), rabbinic court of law.

Bund, Jewish socialist party established in Vilna in 1897 supporting Jewish national rights.

Diaspora, Jews living outside of Palestine.

Din, a law (either secular or religious), lawsuit, or legal edict.

En-Sof, the infinite essence of God.

Erez Israel, Palestine, land of Israel.

Exilarch, lay leader of a community of Jews in Babylonia.

Galut, the condition of Jews outside of Palestine.

Gaon (pl. geonim), head of a post-talmudic academy in Babylon.

Gemara - deliberations , customs and rulings of the *Amoraim, elaborating upon the *Mishnah, and forming part of the Babylonian and Paletinian Talmuds.

Gematria, interpretation of a Hebrew word according to the numerical equivalent of its letters.

Haggadah, portions of the Talmud dealing with folklore, homiletic expositions of the Bible, and maxims. Contradistinct from *Halakah.

Haganah, clandestine Jewish organization for armed-self-defense in Israel under the British Mandate.

Halakah (pl. halakhot), accepted decision of Talmudic law. Contradistinct from *Haggadah.

Hanukkah, eight-day festival celebrating triumph of Judah Maccabbee over Antiochus Epiphanes and subsequent restoration of Temple liturgy.

Hasidism, Kabbalistic movement among Jews of Germany during middle ages, and in Eastern Europe during first half of the 18th century.

Haskalah, "Enlightenment"—a movement within Judaism during the period 1750-1880 to adjust Judaism to modern cultural life and learning; pioneered by Moses Mendelsohn, grandfather of the famous composer.

Irgun Zevai Le'ummi, Jewish terrorist organization, once headed by Menachem Begin, dedicated to elimination of British control of Palestine by whatever means necessary.

Kabbalah, Jewish mystical, theosophical tradition.

Kabbalist, student or practitioner of Kabbalah.

Karaites, Jewish sect originating during the 8th century A.D. which refused to accept the authority of the Pharisees and Talmud as greater than the law of Moses.

Kliphoth, mystical term denoting the forces of evil in the world, which include demons and Gentiles.

Kibbutz, communal agrarian or small industrial community in modern Israel, exemplifying Marxian principles such as lack of privacy, common property, and separation of children from parents.

Knesset, parliament of the state of Israel.

Mandate, Palestine, British administration of Palestine after 1922.

Marrano(s), Jew(s) of Spain and Portugal who outwardly converted to Christianity under persecutions of Ferdinand and Isabella, yet secretly adhered to Judaism.

Merkabah, Kabbalistic discipline associated with Ezekiel's vision of the Divine Throne - Chariot (Ezekiel 1).

Mezuzah (pl. Mezuzet), parchment scroll with verses from the Torah placed in containers attached to doorposts occupied by Jews.

Midrash, method of mystically interpreting Scripture to elucidate legal points not readily discoverable by ordinary means.

Mishnah, earliest codification of the oral law of the Scribes and Pharisees.

Mitzvah, biblical or talmudic commandment.

Orthodoxy (Orthodox Judaism), the traditional sector of Jewry which reveres the teachings of the Pharisees as the final rule for Jewish life and religion.

Purim, festival commemorating the deliverance of the Jews in the time of Esther.

Reb, rebbe, Yiddish term for rabbi.

Reform Judaism, movement in Judaism emerging from *Haskala which advocates looser interpretation of the Talmud than *Orthodoxy provides to modern Jews.

Sanhedrin, the assembly of Jewish scholars which constituted the supreme court and legislature for Israel before the destruction of Jerusalem in 70 A.D. A prominent tractate in the *Babylonian Talmud*.

Seder, ritual observed in Jewish homes on the first night of Passover.

Sefirot, the ten, mystical transitional elements through which the Divine Essence descends before it ultimately manifests itself in human or demonic forms.

Sephardi (pl. Sephardim), Jews of relatively pure Abrahamic descent, in contrast to Ashkenazim, Jewish proselytes of the Khazar nation. Sephardic Jews today are descended from Jewish cultures in Italy, Spain, Portugal, France, Germany and Holland, yet constitute a minority among those who call themselves Jews.

Shulhan Arukh, Joseph Caro's code of Jewish law consisting of four divisions:

Orah Mayyim, laws relating to prayers, sabbath, festivals, and fasts;
Iore Deah, dietary laws, etc;
Even ha-Ezer, laws dealing with women, marriage, etc.;
Hoshen Mishpat, civil, criminal law court procedures, etc.

Simnat Torah, holiday marking the completion in the synagogue of the annual cycle of reading the first five books of Moses, or the Pentateuch.

Sitra ahra, "the other side," (of God); left side; the source of Gentile and demonic powers, in contrast to Israel, who comes from the right side.

Talmud, "teaching," compendium of discussions on the Mishnah by generations of rabbinic scholars, primarily in Babylon. The Babylonian Talmud is the highest ethical and spiritual guide to modern Jews.

Tammuz, fourth month of the Jewish religious year, tenth of the civil, approximately June through July.

Tanna (*tannaim), rabbinic teacher of the period of the Mishnah.

Targum, Aramaic translation of the Bible.

Tefillin, phylacteries, small leather cases containing passages of Scripture which are attached to the forehead and arm by male Jews during recital of morning prayers.

Torah, the entire body of Jewish teaching including the Old Testament, the Talmud, the Zohar, many rabinic treatises, as well as any contemporary activity which epitomizes the essence and aspirations of Judaism.

Tosefta, a collection of teaching of the *tannaim, very similar to the Mishnah.

Yeshiva, Jewish school dedicated to study of rabbinic literature.

YHWH, the Tetragrammaton, the four letters of the name of God.

Zaddik - Hassidic leader believed by Kabbalistic Jews to embody the temporary presence of Messiah until he is actually realized.

Zohar, mystical commentary on the law of Moses; main textbook of the Kabbalah.

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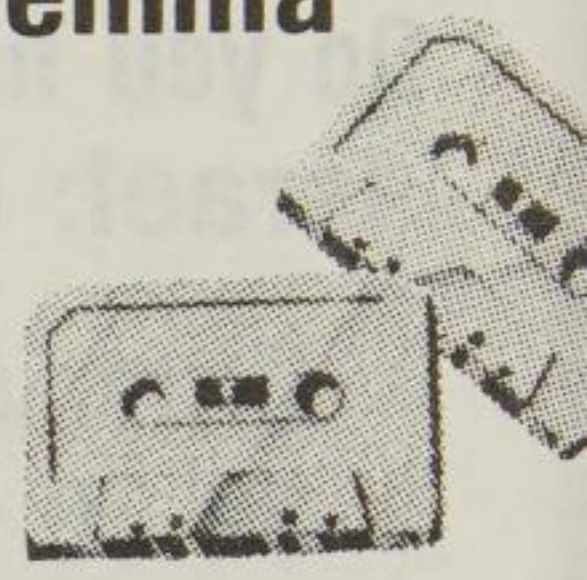

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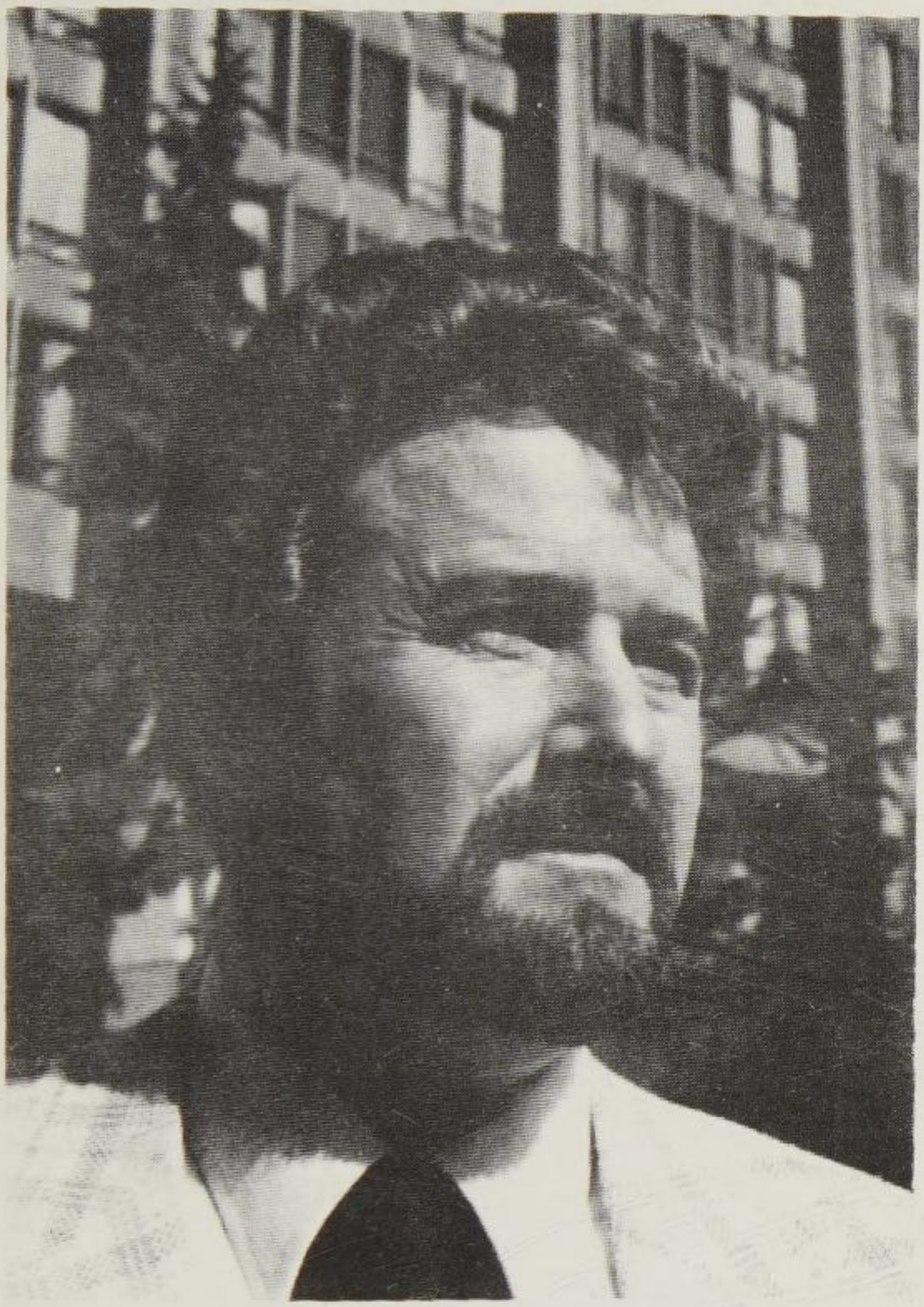

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Theodore Winston Pike is an evangelical writer and researcher, as well as an artist. A 1971 graduate of Portland State University where he majored in art and philosophy, the author has been involved in researching and opposing humanist activities and legislation for over 20 years.

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